King James Version - Strong's Concordance - Greek Transliteration

The Greek Sin Lexicon

A study of the original words behind Scripture's catalogue of iniquity

https://www.preceptaustin.org/greek_word_studies

https://biblehub.com/englishmans_greek.htm

I suggest doing your own studies to better understand what sin is and what sin isn't. This document isn't perfect. The websites above lead to an explanation of biblical things which can help you. There should be a bible verse above each list of sins below. For example, below, Matthew 15:19, each sin within these bible verses are listed underneath the bible verse itself within this document.

Matthew 15:19

διαλογισμός 1261. Dialogismos [thoughts]: Evil thoughts - thoughts that are troublesome, injurious, pernicious, destructive, baneful. Malicious, wicked, evil thoughts. The word, "thoughts" comes up in the concordance but the word, "evil thoughts" in Matthew did not..

Usage: The term "dialogismos" refers to the process of reasoning or deliberation, often involving internal thoughts or debates. It can denote both positive and negative connotations, such as thoughtful consideration or skeptical questioning. In the New Testament, it is frequently used to describe the inner thoughts and doubts of individuals, particularly in relation to faith and understanding of God's will.

Cultural and Historical Background: In the Greco-Roman world, reasoning and debate were highly valued as means of discovering truth and understanding the world. Philosophical schools often engaged in dialogismos to explore various ideas and beliefs. In the Jewish context, reasoning was also important, but it was expected to align with the wisdom and revelation of God as found in the Scriptures. The New Testament reflects this tension between human reasoning and divine revelation.

Meaning in Biblical Usage

The word can be neutral, negative, or occasionally positive depending on context. But in many New Testament passages it refers to:

- corrupt reasoning
- sinful internal deliberation
- suspicious motives
- argumentative thoughts
- doubting God
- hidden intentions of the heart

It is not merely a random passing thought.

It implies:

- sustained inner reasoning,
- internal conversations,
- mental schemes,
- or conclusions formed in the heart.

Meaning:

> "wicked reasonings,"
> "malicious deliberations,"
> "corrupt inward calculations."

This is deeper than fleeting temptation.

It refers to thoughts that:

- entertain evil,
- justify evil,
- nurture evil,
- or mentally plan evil.

Examples include:

- suspicion
- envy
- revenge fantasies
- prideful comparisons
- doubting God's goodness
- judging others internally
- mentally rehearsing sin
- plotting selfish gain
- divided thinking,
- unstable reasoning,
- and inward conflict.

Different Shades of Dialogismos in Scripture

1. Doubting Reasoning

    internal skepticism toward God

Example:

- questioning miracles
- unbelief
- inward resistance to truth

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2. Suspicious Thinking

    attributing wrong motives to others

This includes:

- cynicism
- distrust
- paranoia
- accusatory assumptions

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3. Self-Justifying Thoughts

    mentally defending sin or pride

Examples:

- rationalizing wrongdoing
- excusing bitterness
- inwardly exalting oneself

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4. Divisive Disputes

The word can also refer to outward disputes caused by inward reasoning.

Hence translations like:

- “disputes”
- “contentions”
- “arguments”

Contrast With Healthy Meditation

The Bible also speaks positively of:

- meditation,
- wisdom,
- understanding,
- discernment.

Dialogismos becomes sinful when reasoning separates itself from:

- truth,
- humility,
- faith,
- or purity.

Concise Definition

Dialogismos (διαλογισμός) means:

> inward reasoning, mental deliberation, internal dialogue, or reflective thought.

When used negatively (“evil thoughts”), it refers to:

> corrupt inner reasoning that entertains, justifies, or plans evil, doubt, pride, suspicion, or unbelief within the heart and mind.

Φόνος 5408. Phonos: [murders] φονεύω 5407. Phoneuó: [murder] φονεύς 5406. Phoneus: [a murderer] slaughter, killing. commit intentional (unjustified) homicide. Depriving one of life by illegal or intentional act.

Usage: The term "phonos" is used in the New Testament to denote the act of murder or unlawful killing. It is often associated with acts of violence and is considered a grave sin. The word emphasizes the intentional and malicious nature of taking another person's life.

Cultural and Historical Background: In the Greco-Roman world, murder was a serious crime, often punishable by death or exile. The Jewish law, as outlined in the Old Testament, also strictly

prohibited murder, reflecting the commandment "You shall not murder" (Exodus 20:13). The New Testament continues this tradition, condemning murder as a violation of God's law and an act contrary to the love and respect for life that believers are called to uphold.

Spiritual Meaning

In biblical moral theology, phonos represents the ultimate outward expression of inward moral corruption.

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1. Hatred expressed as violence

Murder is often the external result of internal states such as:

- hatred
- anger
- envy
- bitterness

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2. Rejection of divine image in humanity

Scripture grounds human value in being made in God’s image. Murder is therefore:

> an assault on God’s representation in another person.

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3. Breakdown of moral restraint

Phonos reflects a heart where:

- self-control has collapsed
- anger is unchecked
- conscience is hardened

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4. Escalation of fleshly living

It is often the extreme end of a progression:

- desire → anger → hatred → violence

Key Characteristics

1. Intentional harm or destruction of life

Not accidental death, but:

- deliberate violence
- hostile intent
- destructive action

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2. Rooted in inner moral corruption

Jesus connects murder with the heart condition behind it:

- anger
- contempt
- hatred

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3. Social and relational rupture

Phonos destroys:

- families
- communities
- trust
- peace

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4. Final expression of uncontrolled sin

It represents sin reaching its most severe outward manifestation.

Spiritual Insight

Phonos is spiritually significant because Scripture does not treat it as an isolated act, but as the outcome of internal spiritual disorder.

Jesus teaches that murder begins inwardly:

- in anger
- in insult

- in hatred of others

Thus, phonos reveals:

> "a heart where life toward others has been replaced by hostility."

It is the extreme opposite of love, which preserves, values, and protects life.

In biblical theology, murder is not only a legal violation but a spiritual contradiction of love and divine image-bearing.

Summary Definitions

- φονεύω (phoneuō): to intentionally murder, to commit unlawful killing
- φόνος (phonos): the act of murder or violent bloodshed
- φονεύς (phoneus): a murderer, one who kills or embodies murderous intent

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μοιχεία 3430. Moicheia: [adulteries] μοιχεύω 3431. Moicheuó: [adultery] μοιχός 3432. Moichos: [adulterers] describes an act of sexual intercourse with someone not one's own spouse.To violate a marriage covenant through sexual infidelity. Lust of the eyes can be adultery of the heart.

Usage: In the New Testament, "μοιχεία" refers to the act of adultery, which is the violation of the marriage covenant by engaging in sexual relations with someone other than one's spouse. It is considered a serious sin and a breach of the moral law as outlined in the Ten Commandments.

Cultural and Historical Background: In the ancient Jewish context, adultery was a grave offense against both God and the social order. The Mosaic Law prescribed severe penalties for those caught in adultery, reflecting the importance of marital fidelity in maintaining family and community integrity. In Greco-Roman society, while attitudes towards sexual morality varied, adultery was often viewed as a violation of social norms and personal honor.

Spiritual Meaning

In biblical moral theology, moicheia represents covenant betrayal expressed through sexual unfaithfulness.

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1. Violation of covenant trust

Marriage is treated in Scripture as a covenant before God. Adultery is:

- breaking trust
- violating commitment
- dishonoring sacred union

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2. Disorder of desire

It reflects:

- uncontrolled passion
- desire directed outside covenant boundaries
- prioritizing impulse over faithfulness

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3. Fragmentation of unity

Adultery damages:

- marital unity
- family stability
- emotional trust
- social integrity

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4. Internal moral corruption

Jesus emphasizes it begins in the heart:

- lustful gaze
- fantasy
- intention

Key Characteristics

1. Covenant breach (not just sexual act)

Moicheia is defined by relationship violation, not just physical behavior.

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2. Hidden or secretive nature

Often involves:

- concealment
- deception
- double life

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3. Emotional and relational harm

It produces:

- betrayal
- grief
- broken trust
- long-term relational damage

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4. Rooted in inner desire

It is not sudden; it develops from:

- attraction
- unchecked thought life
- cultivated lust

Spiritual Insight

Moicheia is spiritually significant because Scripture treats marriage as a reflection of covenant faithfulness between God and His people.

Therefore adultery is not only:

- relational sin
  but also a reflection of:

  divided loyalty and broken commitment.

It reveals a deeper spiritual principle:

- unfaithfulness in the heart eventually manifests in action
- desire, if ungoverned, will violate boundaries

- covenant-breaking begins internally before externally

In this sense, moicheia represents:

> "love displaced by desire, and covenant replaced by impulse."

Concise Definitions

- μοιχεύω (moicheuō): to commit adultery, to break marital fidelity
- μοιχεία (moicheia): adultery itself, the act or condition of unfaithfulness
- μοιχός (moichos): an adulterer, one who is unfaithful in covenant marriage

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Κλοπή 2829. Klopé: [thefts] κλέπτω 2813. Kleptó: [steal] κλέπτης 2812. Kleptés: [thieves] thievery done secretively (not out in the open or with violence.) A thief. Stealth Secrecy. Deception. To unlawfully take what does not belong to you.

Usage: The term "klopé" refers to the act of stealing or theft. It is used in the New Testament to describe the unlawful taking of someone else's property. The word emphasizes the act of stealing itself, rather than the identity of the thief or the value of the stolen item.

Cultural and Historical Background: In the Greco-Roman world, theft was considered a serious offense, often punishable by severe penalties. The act of stealing was not only a violation of personal property rights but also a breach of social and moral order. In Jewish law, as outlined in the Torah, theft was condemned, and restitution was required. The cultural context of the New Testament reflects these values, viewing theft as a sin against both God and neighbor.

Spiritual Meaning

In biblical moral theology, klopē represents the distortion of desire toward unlawful possession.

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1. Disordered desire for what belongs to others

At its root, theft reflects:

- envy
- greed
- dissatisfaction
- entitlement

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2. Violation of love for neighbor

Stealing is not only property violation but:

disregard for another person's well-being and dignity.

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3. Trust breakdown in community life

Klopē destroys:

- social trust
- economic stability
- relational security

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4. Hidden corruption of the heart

Jesus emphasizes theft begins inwardly:

- desire for gain
- lack of contentment
- willingness to take unlawfully

Key Characteristics

1. Secret or deceptive nature

Klopē often involves:

- concealment
- dishonesty
- stealth
- manipulation

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2. Self-centered motivation

The thief prioritizes:

- personal gain
- personal need or desire
  over the rights of others.

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3. Progression from desire to action

It often develops through:

- desire
- rationalization
- opportunity
- action

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4. Violation of justice

It represents injustice in action:

- taking what is not owed
- benefiting at another's expense

Spiritual Insight

Klopē is spiritually significant because Scripture consistently links theft to heart condition, not just behavior.

It reflects:

- lack of contentment with God's provision
- distrust in divine provision
- desire overriding moral restraint

At a deeper level, theft reveals:

> "a heart that seeks gain without righteousness."

It stands in contrast to the biblical call to:

- contentment
- generosity

- integrity
- trust in God

Concise Definitions

- κλέπτω (kleptō): to steal secretly or unlawfully
- κλοπή (klopē): theft, the act of stealing
- κλέπτης (kleptēs): a thief, one who steals

Ψευδομαρτυρία 5577. Pseudomarturia: [false witness] ψευδομαρτυρέω 5576. Pseudomartureó: [bear false witness] one who gives false testimony, a false witness. The telling of lies about another so as to make them appear guilty when they are innocent. Intentional deception in speech. Giving testimony that is not true. Falsely accusing or misrepresenting another person. This is not casual lying. It can be perjury. It is more formal and serious: accusation against someone's character or actions. Deliberate distortion of truth to harm. Deliberate misinformation presented as truth.

Usage: The term "pseudomarturia" refers to the act of giving false testimony or bearing false witness. In the biblical context, it is often associated with lying or deceit, particularly in legal or judicial settings. This concept is strongly condemned in both the Old and New Testaments as it undermines justice and truth.

Cultural and Historical Background: In ancient Jewish and Greco-Roman societies, the legal system relied heavily on the testimony of witnesses. Bearing false witness was considered a serious offense because it could lead to unjust outcomes, including wrongful punishment or the acquittal of the guilty. The Ninth Commandment in the Decalogue explicitly prohibits bearing false witness against one's neighbor (Exodus 20:16), highlighting the importance of truthfulness in maintaining social order and justice.

Spiritual meaning

It represents:

- corrupt speech
- weaponized words
- truth twisted for personal or social harm
- corruption of truth

- destruction of justice through speech
- moral violation through words rather than actions

It is closely tied to injustice because it:

- destroys reputation
- distorts truth
- undermines justice

Key Characteristics

1. Intentional deception

It is not accidental error, but:

- deliberate falsehood
- purposeful distortion

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2. Harmful purpose

Often used to:

- condemn the innocent
- protect wrongdoing
- gain advantage

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3. Speech-centered sin

It specifically involves:

- words
- testimony
- accusation

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4. Legal or moral witness context

Often arises in:

- courts
- disputes
- accusations
- reputational attacks

Deeper Biblical Insight

This word group is rooted in the idea of truth as a moral foundation.

In biblical thought, speech is not neutral:

- words can build justice
- or destroy it

False witness is especially serious because it:

- attacks truth itself
- harms innocent people
- corrupts community trust

It is closely connected with:

- deceit
- slander
- manipulation
- malicious accusation

Spiritual Dimension

Beyond legal or social settings, this concept expands spiritually:

False witness can include:

- misrepresenting God's character
- distorting truth for personal gain
- speaking lies that shape belief systems

So it is not only about courtroom lying—it is about using speech to reshape reality falsely.

Concise Definitions

- ψευδομαρτυρέω (pseudomartureō): to give false testimony; to bear false witness
- ψευδομαρτυρία (pseudomarturia): false testimony; perjury; a lie given as witness

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Mark 10:19

Ἀποστερέω 650. Apostereó: [Defraud] to cause another to suffer loss by taking away through illicit means, rob, steal, despoil. to take away something that belongs to someone by fraud, deception, or unjust withholding.

Usage: The verb ἀποστερέω (apostereó) is used in the New Testament to convey the act of depriving someone of what is rightfully theirs, often with a sense of injustice or moral wrongdoing. It implies an unethical withholding or taking away of something, whether it be material possessions, rights, or due honor.

Cultural and Historical Background: In the Greco-Roman world, the concept of justice and fairness was integral to societal norms. The act of defrauding or depriving someone was not only a legal issue but also a moral one. The early Christian community, influenced by Jewish ethical teachings, emphasized fairness, justice, and the proper treatment of others, reflecting the broader biblical mandate to love one's neighbor and act justly.

The idea is not always open theft. Instead it emphasizes:

- cheating someone out of what is owed
- withholding wages or rights
- depriving someone unjustly
- trickery or exploitation

Spiritual meaning

In biblical thought, apostereō represents:

1. Economic injustice

- withholding wages
- exploiting workers
- cheating in trade or agreements

2. Relational unfairness

- denying someone what they deserve emotionally or practically
- manipulation through withholding

3. Moral corruption of fairness

- breaking trust through silent dishonesty

- gaining advantage through deprivation

It is subtle because:

it may look legal or quiet, but is morally unjust.

Key Characteristics

1. Withholding or deprivation

Not always taking, but:

- refusing to give what is due
- delaying or denying rightful payment or care

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2. Exploitation of obligation

Often involves:

- wages
- rights
- responsibilities
- relational duties

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3. Moral dishonesty

Even if socially hidden, it is ethically:

- deceptive
- unjust
- exploitative

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4. Relationship-centered injustice

Frequently occurs in:

- work relationships
- marriage
- business dealings
- authority structures

Spiritual insight

In biblical ethics, apostereō is serious because it corrupts:

- justice
- trust
- covenant responsibility

It reflects a heart that:

- manipulates fairness
- controls by withholding
- benefits from imbalance

Concise definition

ἀποστερέω (apostereō):
to defraud, deprive, or wrongfully withhold what is owed to someone, often through exploitation or injustice.

Mark 7:21-23

πονηρία 4189. Ponéria: [wickedness] Iniquities. Malice: the desire to harm someone or the feeling of pleasure at someone's misfortune. State or condition of a lack of moral or social values, baseness, maliciousness, sinfulness. It describes the inner condition that produces evil actions in general. Moral evil, corruption, depravity, or active wickedness. It refers not just to a single bad act, but to: an evil condition of heart, a pattern of moral corruption, an active tendency toward wrongdoing. Not accidental wrongdoing, but chosen evil.

Usage: In the New Testament, "ponéria" refers to a state or quality of moral corruption and depravity. It encompasses a broad spectrum of evil behaviors and intentions, often highlighting the inherent wickedness in human nature apart from God. It is used to describe actions, thoughts, and conditions that are contrary to God's holiness and righteousness.

Cultural and Historical Background: In the Greco-Roman world, moral and ethical standards were often influenced by philosophical schools of thought, such as Stoicism and Epicureanism. However, the biblical concept of "ponéria" transcends these philosophies by rooting the understanding of evil in the character of God as revealed in Scripture. The Jewish understanding of evil, as seen in the Old Testament, also informs the New Testament usage, emphasizing the covenantal relationship between God and His people and the consequences of straying from His commandments.

Spiritual meaning

In biblical theology, ponēria is very important because it describes:

1. Internal source of sin

Not just actions, but the root condition behind actions.

2. Active opposition to good

It is not passive weakness—it is resistance to righteousness.

3. Corrupted moral direction

A mind or heart that:

- chooses wrong repeatedly
- justifies wrongdoing
- normalizes sin

Key Characteristics

1. Active evil, not passive weakness

Ponēria is not just failure—it is:

- intentional wrongdoing
- moral hostility

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2. Internal origin with external effects

It begins in:

- heart intention
  and produces:
- harmful actions
- corrupt influence

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3. Harm-producing nature

It often results in:

- deception
- injustice
- exploitation
- relational damage

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4. Spiritual defilement

Jesus lists it among things that:

> “defile a person from within”

Spiritual insight

In New Testament thought, ponēria is dangerous because:

- it is internal before external
- it shapes reasoning (dialogismos)
- it produces actions like theft, murder, deceit, etc.

It is essentially:

> the “engine” of moral wrongdoing.

Concise definition

πονηρία (ponēria):
moral wickedness; active evil; the internal condition of corruption that produces sinful thoughts, intentions, and actions.

δόλος 1388. Dolos: [deceit] taking advantage through craft and underhanded methods, deceit, cunning, treachery. An attempt to deceive or lead into error; a falsehood; any declaration, artifice, or practice, which misleads another, or causes him to believe what is false. It is a desire to gain advantage or preserve position by deceiving others. Intentional deception used to mislead, trap, or manipulate someone. It carries the idea of: hidden intent, calculated dishonesty, strategic lying or manipulation, bait-and-trap behavior (like a snare.)

Usage: In the New Testament, "dolos" refers to deceit or guile, often highlighting the moral and ethical implications of deception. It is used to describe actions or intentions that are dishonest, misleading, or treacherous. The term underscores a lack of integrity and sincerity, often in the context of relationships or communication.

Cultural and Historical Background: In the Greco-Roman world, deceit was a common aspect of social and political life, often used to gain advantage or manipulate situations. However, within the Jewish and early Christian ethical framework, deceit was condemned as contrary to the nature of God, who is truth. The early Christian community was called to live in truth and sincerity, reflecting the character of Christ.

Spiritual meaning

In biblical thought, dolos represents:

1. Corruption of truth in communication

- speech used as a tool of manipulation
- words that hide real intent

2. Inner duplicity

- outward appearance vs. inward reality
- double-mindedness expressed through speech or action

3. Moral dishonesty as strategy

- not just lying, but designing outcomes through deception

Key characteristics

1. Intentional deception

- not ignorance
- not mistake
- but purposeful misrepresentation

2. Hidden motive

- appearance differs from reality
- truth is concealed on purpose

3. Manipulative strategy

- used to trap, exploit, or gain unfair advantage

Spiritual insight

In Scripture, dolos is treated seriously because it:

- corrupts trust
- destroys relationships
- undermines justice and truth
- imitates evil "craftiness"

It is often associated with:

- hypocrisy
- manipulation
- hidden agendas

Concise definition

δόλος (dolos):
intentional deceit; cunning trickery; deliberate manipulation designed to mislead or gain advantage through hidden truth.

ἀσέλγεια 766. Aselgeia:[lasciviousness] licentiousness, wantonness. (outrageous conduct, conduct shocking to public decency, a wanton violence), lewdness. Sensuality. This is a disregard of accepted moral rules and standards, lack of moral restraint, dissoluteness, lasciviousness. originally referred to any excess or lack of restraint but came to convey the idea of shameless excess and the absence of restraint, especially with sexual excess. It is not just desire—it is indulgence without shame or control.

Usage: The term "aselgeia" refers to unrestrained, shameless behavior, often associated with sexual excesses and moral depravity. It denotes a lack of self-control and a disregard for moral boundaries, often manifesting in actions that are openly indecent or offensive. In the New Testament, it is used to describe behaviors that are contrary to the holiness and purity expected of believers.

Cultural and Historical Background: In the Greco-Roman world, "aselgeia" was often associated with the hedonistic lifestyles prevalent in certain segments of society. The term captures the essence of living without regard for moral or social norms, often in pursuit of personal pleasure. Such behavior was not only common in pagan religious practices but also in the broader cultural context, where indulgence in sensual pleasures was sometimes celebrated.

Spiritual meaning

In biblical thought, aselgeia represents:

1. Internal loss of restraint

Not just doing wrong, but no longer caring about boundaries at all.

2. Open rebellion against moral order

- not hidden sin
- but public, normalized indulgence

3. Desensitization of conscience

- repeated indulgence that removes shame
- moral numbness

Key characteristics

1. Lack of moral restraint

- no internal boundaries
- refusal to control impulses

2. Shamelessness

- behavior done openly without shame
- disregard for social or divine moral standards

3. Sensual excess

- indulgence in physical or sexual gratification
- pursuit of pleasure without limits

Spiritual insight

In Scripture, aselgeia is dangerous because it:

- removes shame (a key moral warning system)
- normalizes sin
- spreads corruption socially
- reflects hardened conscience

It is often associated with:

- rebellion
- idolatry-linked behavior
- moral collapse of societies

Concise definition

ἀσέλγεια (aselgeia):
shameless sensuality; unrestrained moral behavior; lack of self-control expressed in openly indulgent, sexually or morally excessive conduct.

ἀφροσύνη 877. Aphrosuné: [foolishness] want of sense, levity, impiety, wickedness. inconsiderateness, folly;, boastful folly. Ignorant. Marked with, or exhibiting, folly; void of understanding; weak in intellect; without judgment or discretion; silly; unwise. the state of lack of prudence or good judgment, foolishness, lack of sense, moral and intellectual. The term "aphrosuné" refers to a lack of wisdom or understanding, often characterized by irrational or thoughtless behavior. a state of mind that is irrational, morally unwise, or lacking sound judgment.

Usage: The term "aphrosuné" refers to a lack of wisdom or understanding, often characterized by irrational or thoughtless behavior. In the New Testament, it is used to describe actions or attitudes that are contrary to God's wisdom and righteousness. It implies a moral and spiritual deficiency, rather than merely an intellectual one.

Cultural and Historical Background: In the Greco-Roman world, wisdom was highly valued, and foolishness was often seen as a moral failing. The concept of "aphrosuné" would have been understood as a significant flaw, not just in reasoning but in character. In Jewish thought, wisdom is closely associated with the fear of the Lord, and foolishness is often equated with wickedness and rebellion against God.

Spiritual meaning

In biblical thought, aphrosynē represents:

1. Disconnection from wisdom

- rejecting instruction
- ignoring truth

2. Moral misjudgment

- calling evil “good” or acting as if it doesn’t matter
- inability to evaluate consequences properly

3. Heart-level foolishness

Not just intellectual error, but:

> a misformed inner orientation toward life

Key characteristics

1. Poor moral judgment

- choosing wrong despite knowing better
- inability or refusal to apply wisdom

2. Spiritual blindness

- not perceiving truth correctly
- misunderstanding consequences of actions

3. Reckless thinking

- impulsive decisions
- disregard for wisdom or instruction

Spiritual insight

In Scripture, foolishness is dangerous because:

- it blinds moral perception
- it leads to repeated sin
- it rejects correction
- it disconnects a person from wisdom

It is often paired with:

- arrogance
- stubbornness
- lack of fear of God

Concise definition

ἀφροσύνη (aphrosynē):
foolishness; lack of sound judgment; a state of mind marked by moral and spiritual unreason, leading to unwise and harmful decisions.

Acts 13:10

Ῥᾳδιουργία 4468. Rhadiourgia: [mischief] a disposition or behavior that treats wrongdoing as easy, casual, or trivial—often involving deceit or harm done without seriousness or restraint. suggests an easygoing approach to things in contrast to serious acceptance of responsibilities: ‘frivolity’, then an endeavor to gain some personal end through clever or tricky means, in effect a mild expr. for chichanery, wickedness, villainy, deceit, fraud, unscrupulousness (one who looks for an easy and questionable way of doing things to make money may be said, in American parlance, ‘to con’ others.)

Usage: The term "rhadiourgia" refers to acts of villainy or deceitful behavior. It conveys a sense of moral laxity and unscrupulousness, often associated with cunning or underhanded actions. In the New Testament, it is used to describe the deceitful practices of individuals who oppose the truth and righteousness.

Cultural and Historical Background: In the Greco-Roman world, moral character was highly valued, and terms like "rhadiourgia" would have been used to describe those who acted contrary to societal norms of honesty and integrity. The concept of deceit and villainy was often associated with those who sought personal gain at the expense of others, reflecting a broader cultural disdain for such behavior.

Spiritual meaning

In biblical moral psychology, rhadiourgía represents:

1. Casual evil

- sin without seriousness or remorse
- treating wrongdoing as normal or convenient

2. Manipulative ease

- cleverness used for harm
- “effortless corruption”

3. Desensitized conscience

- repeated wrongdoing that no longer feels wrong
- moral dullness

Key characteristics

1. Careless wrongdoing

- evil done without seriousness or moral weight
- treating sin as “no big deal”

2. Crafty mischief

- subtle harm, not always openly violent
- often involves manipulation or trickery

3. Moral looseness

- lack of conscience about wrongdoing
- habitual or casual dishonesty

Spiritual insight

This word is dangerous because it describes:

- normalization of sin
- loss of moral seriousness
- manipulation without conscience
- corruption that becomes habitual and effortless

It is the kind of evil that:

> spreads quietly because it no longer feels like evil to the one doing it.

Concise definition

ῥαδιουργία (rhadiourgía):
mischief or crafty wrongdoing done with ease and moral carelessness; habitual, subtle evil carried out without seriousness or conscience.

Romans 1:29-32

ἀδικία 93. Adikia: [unrighteousness] injustice, hurt. a violation of God's standards (justice) which brings divine disapproval. an act that violates standards of right conduct, wrongdoing. The term "adikia" refers to a state or condition of being unjust or unrighteous. It encompasses actions, thoughts, and behaviors that are contrary to God's standards of justice and righteousness.

Usage: The term "adikia" refers to a state or condition of being unjust or unrighteous. It encompasses actions, thoughts, and behaviors that are contrary to God's standards of justice and righteousness. In the New Testament, "adikia" is often used to describe moral wrongness, wickedness, or iniquity, highlighting a deviation from divine law and ethical conduct.

Cultural and Historical Background: In the Greco-Roman world, justice (dike) was a foundational concept in both legal and moral contexts. The prefix "a-" negates the word, thus "adikia" signifies a lack of justice or righteousness. In Jewish thought, righteousness (tzedakah) was closely tied to one's relationship with God and adherence to His commandments. Therefore, "adikia" would be seen as a serious breach of covenantal faithfulness and community ethics.

Spiritual meaning

In biblical theology, adikia represents:

1. Misalignment with God's justice

- life not ordered according to righteousness
- deviation from divine moral structure

2. Systemic or personal wrongdoing

- can describe individuals, societies, or inner states

3. Fruit of inner corruption

It often flows from:

- πονηρία (ponēria) = wickedness
- καρδία (heart) distortion
- ἐπιθυμία (desire) gone wrong

Key characteristics

1. Moral injustice

- wrongdoing in action or systems
- unfair treatment of others

2. Corruption of truth and fairness

- distortion of what is right
- violation of moral order

3. Broad category of sin

- includes many kinds of wrongdoing under one concept

Unlike specific sins, adikia is:

> the umbrella condition of "wrongness."

Spiritual insight

In Scripture, adikia is serious because it:

- opposes God's nature (justice and righteousness)

- corrupts relationships and society
- describes both actions and systems of wrongdoing
- reflects a heart not aligned with truth

It is not just behavior—it is:

a state of moral imbalance.

Concise definition

ἀδικία (adikia):
unrighteousness; injustice; moral wrongness or corruption that is out of alignment with justice, truth, and God's righteous order.

κακία 2549. Kakia: [maliciousness] κακοήθεια 2550. Kakoétheia: [malignity] (a) evil (i.e. trouble, labor, misfortune), (b) (c) vicious disposition, malice, spite. malignity, malice, ill-will, desire to injure. evil-mindedness, malevolence. the quality or state of wickedness, baseness, depravity, wickedness, vice. a general condition of moral badness or evil disposition.

Usage: In the New Testament, "kakia" refers to a state of moral corruption and wickedness. It encompasses a broad range of evil behaviors and intentions, including malice, ill-will, and a general disposition towards wrongdoing. The term is often used to describe the inherent sinful nature of humanity and the moral depravity that opposes God's righteousness.

Cultural and Historical Background: In the Greco-Roman world, "kakia" was understood as a fundamental flaw in character, often contrasted with "aretē" (virtue). The concept of moral evil was not only a philosophical concern but also a practical one, as societies sought to define and uphold standards of good conduct. In the Jewish context, "kakia" would have been associated with behaviors and attitudes contrary to the Law of Moses and the ethical teachings of the Hebrew Scriptures.

Spiritual meaning

In biblical thought, kakia reflects:

- an evil inclination of the heart
- a readiness to do wrong
- a corrupt moral tone

It is not always carefully planned evil—it can be:

> a general bent toward harmful behavior or ill will.

In biblical psychology, kakoētheia represents:

- hardened ill will
- corrupted perception of others
- a heart inclined to interpret life through hostility

It is more than behavior—it is:

> a worldview shaped by negativity and malice.

Key characteristics

1. Deep-seated ill will

- not just occasional wrongdoing
- but a settled attitude of hostility or spite

2. Interpreting things negatively

- assuming bad intent in others
- persistent cynicism or suspicion

3. Malicious mindset

- enjoyment of others' misfortune
- readiness to think or act harmfully

Spiritual insight

These words show a progression:

- kakia → general moral badness
- kakoētheia → hardened malicious character

It describes someone who:

- not only does wrong
- but thinks wrongly about others consistently
- and is shaped by ill will

Concise definitions

- κακία (kakia): malice; general moral badness; corrupt or harmful disposition
- κακοήθεια (kakoētheia): malignity; deeply rooted spiteful character or habitual ill will

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φθόνος 5355. phthonos: [full of envy] describes pain felt and malignity conceived at the sight of excellence or happiness. It means not just wanting what another person has, but also resenting that person for having it. In Greek moral vocabulary it is a corrosive, resentful response to the good or success of others. It is not admiration or desire—it is: pain at another person's good, resentment toward their prosperity, hostility triggered by comparison.

Usage: In the New Testament, "phthonos" refers to a resentful awareness of another's advantages or possessions, often accompanied by a desire to possess the same. It is considered a destructive and sinful attitude that can lead to further wrongdoing. The term is used to describe a negative emotion that contrasts with the virtues of love and contentment.

Cultural and Historical Background: In the Greco-Roman world, envy was recognized as a common human vice, often associated with discord and strife. Philosophers like Aristotle discussed envy as a harmful emotion that could disrupt social harmony. In Jewish thought, envy was similarly viewed as a vice that could lead to moral and spiritual decay, as seen in various Old Testament narratives.

Spiritual meaning

In biblical thought, phthonos represents:

1. Distorted perception of blessing

- someone else's good is seen as unfair rather than joyful

2. Internal conflict of comparison

- identity becomes tied to ranking against others

3. Opposition to grace

- resentment toward undeserved favor or success

It is especially dangerous because it:

turns goodness into emotional pain.

Key characteristics

1. Pain at another's good

- someone else's success feels like a personal loss
- happiness is disrupted by comparison

2. Resentment, not just desire

- it is not simply "I want that too"
- it is "I resent that you have it"

3. Hostile emotional reaction

- can lead to slander, opposition, or harm
- often connected to pride and insecurity

Spiritual insight

In Scripture, envy is dangerous because:

- it distorts joy
- it produces conflict
- it resists generosity
- it can lead to other sins (slander, betrayal, violence)

It is often shown as:

a root emotion behind rivalry and opposition.

Concise definition

φθόνος (phthonos):
envy; resentful distress at another's good fortune, success, or blessing, often producing hostility or opposition.

ἔρις 2054. eris: [debate] strife. contention, wrangling. variance. a readiness to quarrel (having a contentious spirit), affection for dispute. The definition of strife is — conflict, antagonism, quarrel, struggle, clash, competition, disagreement, opposition, fight. Engagement in rivalry, esp. w. ref. to positions taken in a matter, strife, discord, contention. It is not calm reasoning or discussion. It carries: argumentative spirit, competitive hostility, quarrels that escalate relationships.

Usage: The Greek word "eris" refers to a state of conflict, disagreement, or rivalry. It is often used in the New Testament to describe interpersonal conflicts and divisions within communities, particularly within the context of the early Christian church. The term conveys a sense of contentiousness and a spirit of rivalry that disrupts harmony and unity.

Cultural and Historical Background: In the Greco-Roman world, "eris" was a common term used to describe disputes and rivalries, both in personal relationships and in larger societal contexts. The concept of strife was often associated with the breakdown of social order and was seen as a destructive force. In the context of the early Christian church, "eris" was particularly concerning as it threatened the unity and witness of the Christian community.

Spiritual meaning

In biblical thought, eris represents:

1. Broken unity

- relationships fractured by ego and pride

2. Self-centered argumentation

- focus on winning rather than understanding

3. Seedbed of larger sins

It often leads to:

- slander
- division in communities
- resentment
- even violence

Key characteristics

1. Conflict-driven argument

- not seeking truth, but “winning”
- emotionally charged disagreement

2. Rivalry and competition

- comparing oneself against others
- desire to dominate or outdo

3. Division and breakdown

- destroys harmony in relationships or communities
- produces factions and resentment

Spiritual insight

In Scripture, eris is dangerous because it:

- destroys unity
- replaces truth-seeking with pride-seeking
- escalates emotional conflict
- often grows from envy and selfish ambition

It is frequently paired with:

- jealousy
- anger
- pride
- disorder in communities

Concise definition

ἔρις (eris):
strife; contentious rivalry; conflict-driven argument that produces division and broken relationships.

ψιθυριστής 5588. Psithuristés: [whisperers] ψιθυρισμός 5587. Psithurismos: [whisperings] secret slanderer. Evil speaking. a sneaky gossip; a backbiter. Detraction: the sin of revealing another person's real faults to a third person without a valid reason, thereby lessening the reputation of that person. rumormonger, tale-bearer. an evil tongue which secretly conveys information, whether true or false and which is detrimental to the character or welfare of others. It deals with secret speech that spreads negativity, suspicion, or relational damage, usually in private rather than openly. It carries the idea of: whispered gossip, secret complaining, indirect slander, spreading distrust behind someone’s back.

Usage: The term "psithuristés" refers to a person who engages in secretive or malicious whispering, often spreading rumors or gossip. In the New Testament, it is used to describe individuals who cause division and strife within a community by speaking ill of others behind their backs.

Cultural and Historical Background: In the Greco-Roman world, as in many cultures, gossip and slander were seen as destructive behaviors that could undermine social harmony and trust. Whispering, in particular, was associated with deceit and cowardice, as it involved speaking in secret rather than addressing issues openly. The early Christian communities, striving for unity and love, would have viewed such behavior as contrary to the teachings of Christ.

Spiritual meaning

In biblical thought, psithyrismos represents:

- corruption of community trust
- speech that spreads hidden harm
- avoidance of truth spoken openly

It is “sin in soft voice.”

A psithyristēs represents:

- a person who spreads relational poison quietly
- someone who undermines unity without open conflict
- a habitual user of secretive speech to influence others negatively

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Key characteristics

1. Hidden communication

- not spoken openly
- avoids accountability
- avoids direct confrontation
- damages others indirectly

2. Negative content

- often involves criticism, suspicion, or accusation
- can damage reputations quietly
- creates suspicion between people
- fractures trust in communities

3. Social fragmentation

- creates distrust between people
- divides relationships without open confrontation
- influences others privately

Spiritual insight

In biblical moral psychology, psithyrismos is dangerous because:

- it avoids accountability (no open confrontation)
- it spreads distrust invisibly
- it fractures relationships slowly
- it often feels “small” but has large impact

It is essentially:

> conflict in whisper form.

Concise definitions

- ψιθυρισμός (psithyrismos): whispering; secret slander or gossip that spreads suspicion and harm
- ψιθυριστής (psithyristēs): a whisperer; a gossip or person who habitually spreads secret slander

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κατάλαλος 2637. Katalalos: [Backbiters] καταλαλιά 2636. Katalalia: [backbitings] a railer, defamer. To censure, slander, reproach, or speak evil of the absent. those who speak evil against of others with the intent to injure the one spoken about. criticism with malicious intent, speaking ill of others when they are not present, reputation damage through words.

Usage: The term "katalalos" refers to someone who speaks ill of others, often behind their backs, with the intent to harm their reputation. It is used to describe a person who engages in slander or malicious gossip. In the New Testament, this behavior is condemned as it goes against the principles of love, truth, and unity within the Christian community.

Cultural and Historical Background: In the Greco-Roman world, reputation and honor were highly valued, and slander could have serious social and legal consequences. The early Christian communities, influenced by Jewish teachings, emphasized the importance of truthful and edifying speech. Slander was seen as a destructive force that could divide communities and damage relationships, contrary to the teachings of Christ.

Spiritual meaning

In biblical thought, katalalia represents:

- corruption of speech
- misuse of words to tear others down
- failure of love in communication

It is “speech that harms rather than heals.”

Spiritual meaning

A katalalos represents:

- a person whose speech habitually injures others
- someone who builds reputation on criticism of others
- a source of relational breakdown through words

Key characteristics

1. Negative speech about others

- focuses on faults or accusations
- often exaggerated or unfair
- damages trust and social standing
- spreads negative perception

2. Absence of the person spoken about

- typically happens “behind the back”
- avoids direct confrontation
- consistently undermines others through speech

3. Harm to reputation

- damages trust and social standing
- spreads negative perception
- spreads distrust and negativity in communities

Spiritual insight

In biblical ethics, katalalia is dangerous because:

- it destroys trust
- it damages unity
- it spreads negativity as “truth”
- it replaces love with criticism

It is essentially:

> speech that turns people into reputational targets.

Concise definitions

- καταλαλιά (katalalia): backbiting; slanderous speech against someone, especially in their absence
- κατάλαλος (katalalos): a backbiter; one who habitually speaks against or slanders others

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θεοστυγής 2319. theostugés: [haters of God] hateful to God. Impious. someone who is hostile to God, detests divine things, or lives in opposition to God’s nature and will. It is not merely ignorance or doubt—it is active moral and spiritual opposition.

Usage: The term "theostugés" is used to describe someone who is hateful towards God or detestable in the sight of God. It conveys a strong sense of enmity or hostility against the divine. This word is used to characterize individuals or behaviors that are in direct opposition to God's nature and commands.

Cultural and Historical Background: In the Greco-Roman world, where polytheism was prevalent, the concept of being "God-hating" would have been particularly striking. The early Christian community, living amidst a culture that often worshipped multiple deities, would have understood "theostugés" as a severe indictment of those who reject the one true God. This term underscores the gravity of turning away from God and embracing a lifestyle contrary to His will.

Spiritual meaning

In biblical thought, theostygēs represents:

1. Reversal of orientation toward God

- instead of love or reverence → hostility or rejection

2. Deep moral corruption

- not just doing wrong things, but rejecting the source of goodness

3. Extreme form of alienation

- separation from God expressed as antagonism

Key characteristics

1. Active hostility

- not neutral disbelief
- but resistance or opposition to God

2. Rejection of divine order

- resisting truth, justice, or moral order associated with God

3. Moral inversion

- calling good evil or treating divine things with contempt

Spiritual Insight

Theostygēs is spiritually significant because it reveals the final stage of moral and spiritual degradation in rejection of God.

In Paul's description in Romans 1, humanity moves through a progression:

- rejection of truth
  → darkened understanding
  → moral corruption
  → destructive behavior
  → hostility toward God

It reflects:

> "a heart that no longer merely ignores God, but resists Him."

At its deepest level, it shows:

- love reversed into hatred
- worship replaced with rebellion

- truth replaced with hostility

Concise definition

θεοστυγής (theostygēs):
God-hating; actively hostile or deeply opposed to God and divine things, reflecting a hardened moral rejection of divine truth and order.

ὑβριστής 5197. Hubristés: [despiteful] an insolent, insulting, or violent man. someone "damaging" others by lashing out with a nasty spirit. This kind of individual is insolent (delights in wrong-doing) – finding pleasure in hurting others. Either heaps insulting language upon others or does them some shameful act of wrong. It's not just about wrongdoing, but about a certain kind of arrogant, insulting, contemptuous attitude that humiliates others.

Usage: The term "hubristés" refers to a person who is insolent or violent, characterized by arrogance and a lack of respect for others. In the New Testament, it is used to describe individuals who act with extreme pride and disregard for moral or social norms, often leading to abusive or violent behavior.

Cultural and Historical Background: In ancient Greek culture, "hubris" was a significant concept, often associated with excessive pride or self-confidence that leads to retribution or downfall. It was considered a serious offense, especially when it involved disrespecting the gods or other people. In the context of the New Testament, "hubristés" reflects a moral failing that is contrary to the humility and love encouraged by Christian teachings.

Spiritual meaning

In biblical thought, hybristēs represents:

1. Pride expressed outwardly

- arrogance that becomes behavior toward others

2. Violation of human dignity

- treating others as less than human or unworthy of respect

3. Contempt that leads to harm

- not just thinking highly of oneself, but actively humiliating others

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Key characteristics

1. Arrogant superiority

- treating others as beneath oneself
- contempt for others' dignity

2. Insulting or humiliating behavior

- verbal or physical actions meant to shame
- disregard for others' worth

3. Aggressive pride

- not passive arrogance, but often active domination or hostility

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Spiritual insight

In biblical moral thought, hybris and hybristēs are dangerous because:

- they destroy humility
- they damage relationships through contempt
- they elevate self above others in a destructive way
- they often precede other sins (conflict, injustice, violence)

It is essentially:

> pride made active against people.

Concise definition

ὑβριστής (hybristēs):
an insolent, arrogant person who shows contempt for others through insulting, humiliating, or oppressive behavior.

ἀσύνετος 801. asunetos: [without understanding] unintelligent, without wisdom, unwise, undiscerning (implying probably moral defect). describes a person failing to structure information in a meaningful way, and therefore unable to reach necessary conclusions. This person is illogical because unwilling to use good reason. void of understanding, senseless, foolish, implying also a lack of high moral quality. This person is without insight or understanding and is descriptive of unredeemed man's heart. It is not about intelligence level in a modern sense. It refers to: lack of perception, inability (or refusal) to understand truth correctly, absence of moral/spiritual discernment.

Usage: The term "asunetos" is used in the New Testament to describe a lack of understanding or discernment. It characterizes individuals who are unable or unwilling to comprehend spiritual truths or moral principles. This adjective often conveys a moral deficiency, indicating a willful ignorance or rejection of God's wisdom.

Cultural and Historical Background: In the Greco-Roman world, wisdom and understanding were highly valued, often associated with philosophical and ethical living. The biblical use of "asunetos" contrasts the wisdom of God with the folly of human reasoning apart from divine revelation. In Jewish thought, wisdom was closely linked to the fear of the Lord and adherence to His commandments, making "asunetos" a serious spiritual shortcoming.

Spiritual meaning

In biblical thought, asynetos represents:

1. Rejected understanding

- not merely ignorance, but a failure to respond to truth

2. Distorted perception

- seeing reality incorrectly in moral/spiritual terms

3. Disconnect from wisdom

- inability to integrate knowledge into righteous living

Key characteristics

1. Lack of discernment

- inability to see consequences clearly
- failure to recognize moral meaning in situations

2. Spiritual dullness

- truth is present but not grasped
- awareness is "closed off" to understanding

3. Moral misunderstanding

- confusion about right and wrong
- misreading reality in a way that leads to poor choices

Spiritual insight

In Scripture, this condition is serious because:

- it blocks repentance (truth is not properly perceived)
- it leads to repeated moral error
- it is often tied to hardened hearts
- it contributes to broader moral collapse when combined with other traits

It is essentially:

> "truth present, but not understood or integrated."

Concise definition

ἀσύνετος (asynetos):
without understanding; lacking discernment or insight; unable to properly perceive and integrate truth, especially in moral and spiritual matters.

ἀσύνθετος 802. Asunthetos: [covenantbreakers] untrue to an agreement, treacherous. refusing to abide by "covenants" made. describes covenant breakers or men and women who are "non-covenant-keeping." Such individuals break promises, treaties, agreements, and contracts whenever it serves their purposes. someone who does not keep agreements, commitments, or covenants—especially in relationships of trust. It describes: unreliability in promises, violation of agreements, betrayal of trust.

Usage: The term "asunthetos" is used to describe individuals who are unfaithful or treacherous, particularly in the context of breaking covenants or agreements. It conveys a sense of being unreliable or untrustworthy, especially in relationships or commitments that require fidelity and integrity.

Cultural and Historical Background: In the Greco-Roman world, covenants and agreements were foundational to social and economic interactions. Being labeled as "asunthetos" would have been a serious accusation, as it implied a lack of honor and integrity. In Jewish culture, covenants were sacred, often involving solemn promises before God. Breaking such covenants was not only a social offense but also a spiritual one, reflecting a breach of trust with God Himself.

Spiritual meaning

In biblical thought, asynthetos represents:

1. Covenant unfaithfulness

- failure to honor binding moral or relational commitments

2. Erosion of trust

- relationships become unreliable and unstable

3. Moral disintegration of loyalty

- people no longer value keeping their word

Key characteristics

1. Broken trust

- agreements are made but not honored
- promises are violated

2. Relational betrayal

- failure in loyalty or fidelity
- instability in commitments

3. Lack of covenant faithfulness

- disregard for binding moral obligations
- treating commitments as optional

Spiritual insight

In Scripture, this condition is serious because:

- it destroys social stability
- it undermines all relationships (no trust = no community)
- it reflects moral instability of character
- it contrasts sharply with God's faithfulness

It represents:

> a world where promises no longer hold weight.

Concise definition

ἀσύνθετος (asynthetos):
covenant-breaking; untrustworthy in agreements; faithless or unreliable in commitments and relational obligations.

ἀνελεήμων 415. Aneleemon: [unmerciful] unpitying, unmerciful, without compassion, cruel. Want of mercy; want of tenderness and compassion towards those who are in one's power; cruelty in the exercise of power or punishment. how a person treats others in weakness, guilt, or need of compassion.

Usage: The term "aneleemon" is used to describe a lack of mercy or compassion. It characterizes individuals or actions that are devoid of kindness, empathy, or forgiveness. In the biblical context, it often highlights a moral deficiency, contrasting with the divine attribute of mercy that believers are encouraged to emulate.

Cultural and Historical Background: In the Greco-Roman world, mercy was sometimes seen as a weakness, especially in the context of justice and power. However, the Judeo-Christian tradition places a high value on mercy as a reflection of God's character. The concept of mercy is central to the teachings of Jesus, who emphasized compassion and forgiveness as key virtues of the Kingdom of God.

Spiritual meaning

In biblical thought, aneleēmōn represents:

1. Hardened conscience

- inability to feel compassion
- emotional desensitization to suffering

2. Absence of grace toward others

- justice without mercy
- truth without kindness

3. Breakdown of human likeness to divine character

In Scripture, mercy is a key attribute of God. So unmercifulness reflects:

> a loss of the divine moral image in human behavior.

Key characteristics

1. Absence of compassion

- no emotional response to others' suffering
- indifference to pain or distress

2. Harsh judgment

- strictness without forgiveness
- severity without restraint

3. Relational hardness

- unwillingness to forgive or show kindness
- emotional coldness toward others' failures

Spiritual insight

In biblical ethics, this condition is serious because:

- it closes the heart to repentance and reconciliation
- it turns justice into cruelty
- it destroys relational healing
- it contradicts divine mercy, which is central to biblical theology

It represents:

strength without compassion, judgment without grace.

Concise definition

ἀνελεήμων (aneleēmōn):
unmerciful; lacking compassion or pity; showing harshness or severity without kindness or forgiveness.

Romans 2:22

ἱεροσυλέω 2416. Hierosuleó: [dost thou commit sacrilege] rob a temple. thou who abhorrest idols and their contamination, dost yet not hesitate to plunder their shrines.

Usage: The verb ἱεροσυλέω refers to the act of committing sacrilege, specifically the act of robbing temples or desecrating sacred places. In the context of the New Testament, it implies a violation of what is considered holy or set apart for divine purposes. It refers to: theft from temples or sacred spaces, treating holy things as common or usable for selfish gain, violating what is dedicated to God.

Cultural and Historical Background: In the Greco-Roman world, temples were not only places of worship but also served as treasuries and repositories for valuable items. The act of robbing a temple was considered a grave offense, both legally and religiously. Such acts were seen as direct affronts to the gods and were punishable by severe penalties. In Jewish culture, the Temple in Jerusalem held immense religious significance, and any act of desecration was viewed as a serious violation of the covenant with God.

Spiritual meaning

In biblical thought, hierosyleō represents:

1. Profaning what belongs to God

- treating sacred things as common or exploitable

2. Religious hypocrisy or contradiction

- outward respect for holiness
- inward or practical violation of it

3. Theft at a spiritual level

It is not just stealing objects, but:

> stealing from or disrespecting what is dedicated to God

Key characteristics

1. Violation of sacred boundaries

- crossing into what is dedicated to God
- treating holy things as ordinary property

2. Misuse of consecrated things

- profaning what is set apart
- using sacred objects or spaces for selfish purposes

3. Spiritual irreverence expressed as theft or abuse

- not just physical stealing, but disrespect toward holiness itself

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Spiritual insight

In biblical theology, hierosyleō is serious because:

- it shows disregard for holiness itself
- it turns sacred reality into something exploitable
- it reflects moral blindness toward what is set apart for God
- it combines theft + irreverence

It is essentially:

> "taking or using what is holy as if it were ordinary."

Concise definition

ἱεροσυλέω (hierosyleō):
to commit sacrilege; to rob or profane what is sacred or dedicated to God, treating holy things as common or exploitable.

Romans 3:14

πικρία 4088. pikria: [bitterness] an embittered (resentful) spirit. anger and disappointment at being treated unfairly. state of being bitter in an affective sense, bitterness, animosity, anger, harshness. in a metaphorical sense to describe animosity, resentfulness, harshness or an openly-expressed emotional hostility against an enemy. Pikria defines a settled hostility that poisons the whole inner man. Somebody does something we do not like, so we harbor ill will against him. Bitterness leads to wrath, which is the explosion on the outside of the feelings on the inside.

Usage: The term "pikria" refers to a state of sharpness or acridity, often used metaphorically to describe a deep-seated resentment or harshness in one's spirit. In the New Testament, it is used to denote a condition of the heart that is contrary to the fruit of the Spirit, often associated with anger, wrath, and malice.

Cultural and Historical Background: In the Greco-Roman world, bitterness was often seen as a destructive emotion that could lead to personal and communal discord. The early Christian teachings emphasized the transformation of the heart and mind, urging believers to rid themselves of bitterness and embrace forgiveness and love, reflecting the character of Christ.

Spiritual meaning

In biblical thought, pikria represents:

1. Unresolved emotional injury

- hurt that has not been healed or forgiven

2. Internal corruption of perception

- interpreting others through the lens of past pain

3. Source of relational destruction

- bitterness often becomes:
    - slander
    - division
    - hostility
    - revenge thinking

So it is not just an emotion—it is:

a condition that reshapes how a person sees others.

Key characteristics

1. Lingering resentment

- pain that is not released
- memory of offense repeatedly reheated

2. Emotional hostility

- can turn into anger, cynicism, or hatred
- often directed toward people or situations tied to the hurt

3. Corrosive effect

- affects judgment, relationships, and speech
- spreads negativity outward if not healed

Spiritual insight

In Scripture, bitterness is dangerous because:

- it spreads internally if not addressed
- it distorts relationships and perception
- it often produces outward sin (anger, slander, division)
- it prevents forgiveness and reconciliation

It is essentially:

"hurt that has become hardened into hostility."

Concise definition

πικρία (pikria):
bitterness; a lingering, hardened emotional resentment that arises from hurt and becomes corrosive to thought, relationships, and behavior.

ἀρά 685. Ara: [full of cursing] a prayer; more commonly: a prayer for evil, imprecation. Malediction: a magical word or phrase uttered with the intention of bringing about evil or destruction; a curse. Cursing refers to wanting the worst for someone and publicly expressing that desire in caustic, derisive language. It represents open, public expression of emotional hostility against one's enemy.

Usage: The Greek particle "ἄρα" is used to draw a conclusion or inference from a preceding statement or context. It often serves to connect thoughts logically, indicating a result or consequence. In the New Testament, it is used to emphasize the logical outcome of a discussion or argument.

Cultural and Historical Background: In ancient Greek literature, particles like "ἄρα" were essential for constructing logical arguments and narratives. They helped speakers and writers to guide their audience through complex reasoning. In the context of the New Testament, "ἄρα" is used by authors to clarify theological points and to lead readers to a deeper understanding of spiritual truths.

Spiritual meaning

In biblical thought, ara represents:

1. Speech as moral weapon

- words used not to build, but to harm or condemn

2. Heart expressed through judgmental speech

- internal hostility spilling out verbally

3. Reversal of blessing

- instead of blessing others, the speaker calls for harm or ruin

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Key characteristics

1. Harmful speech

- not just insult, but wishing or invoking harm
- speech that intends negative outcome for another person

2. Condemning attitude

- speaking as judge over someone's worth or fate
- expressing hostility through words

3. Spiritual/legal tone

- often carries the sense of invoking higher authority (divine or moral) against someone

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Spiritual insight

In biblical ethics, cursing is serious because:

- it reverses the purpose of speech (blessing vs harm)
- it reflects internal bitterness or hostility
- it breaks relational peace
- it positions the speaker as judge over others

It represents:

words that destroy rather than restore.

Concise definition

ἀρά (ara):
cursing; speech that invokes harm, judgment, or condemnation against others, expressing hostility or desire for negative outcome.

Romans 13:13

κῶμος 2970. Kómos: [rioting] a village festival. a feasting, reveling, carousal. a carousal, such as a party of revelers parading the streets, or revels held in religious ceremonies, wild, furious, and ecstatic. komos generally refers to feasts and drinking parties that are protracted till late at night and indulge in revelry.

Usage: The term "kómos" refers to a festive procession or celebration, often characterized by excessive feasting, drinking, and licentious behavior. In the New Testament, it is used metaphorically to describe a lifestyle of indulgence and moral laxity, often in contrast to the virtues of self-control and sobriety expected of believers.

Cultural and Historical Background: In ancient Greek culture, a "kómos" was a common feature of religious festivals and social gatherings, where participants engaged in revelry and merrymaking. These events were often associated with the worship of Dionysus, the god of wine, and were marked by a lack of restraint and moral boundaries. The New Testament writers, aware of these cultural practices, used the term to caution against the dangers of such excesses and to promote a life of holiness and discipline.

Spiritual meaning

In biblical moral thought, kōmos represents:

1. Communal loss of restraint

- not just individual sin, but group-driven excess

2. Celebration without moral boundaries

- pleasure becomes uncontrolled indulgence

3. Desensitization of conscience in crowds

- behavior becomes worse in group momentum

It reflects:

> “sin amplified by community energy.”

Key characteristics

1. Loss of self-control in group settings

- individuals act without restraint
- social boundaries collapse in the crowd

2. Alcohol-fueled excess (often implied)

- drinking and intoxication commonly associated
- lowered moral inhibition

3. Public disorder / chaotic celebration

- loud, disruptive gatherings
- behavior that ignores social or moral norms

Spiritual insight

In Scripture, kōmos is dangerous because:

- it normalizes excess as entertainment
- it removes moral reflection in group settings
- it encourages escalation of indulgence
- it weakens personal restraint through social pressure

It represents:

> "crowd-driven loss of self-control."

Concise definition

κῶμος (kōmos):
revelry; riotous, uncontrolled partying or festivity characterized by excess, drunkenness, and loss of moral restraint in a group setting.

κοίτη 2845. Koité: [chambering] Desire for the forbidden bed. sexual promiscuity. The word brings to mind the man who sets no value on fidelity and who takes his sexual pleasure when and where he will.

Usage: The Greek word "κοίτη" primarily refers to a bed or a place of lying down. In the New Testament, it is often used metaphorically to denote sexual relations or the marriage bed. The term can carry both neutral and negative connotations, depending on the context, such as in discussions of marital intimacy or illicit sexual behavior.

Cultural and Historical Background: In ancient Greek and Jewish culture, the bed was not only a piece of furniture but also a symbol of intimacy and rest. The marriage bed, in particular, was considered sacred, representing the union between husband and wife. The use of "κοίτη" in the New Testament reflects these cultural understandings, often highlighting the sanctity of marriage or warning against sexual immorality.

Spiritual Meaning

In biblical moral thought, koitē represents:

1. Intimacy separated from holiness

Physical union detached from covenant and purity.

2. Flesh-governed desire

The body ruling over spiritual discipline.

3. Hidden sensual indulgence

Sin often pursued in secrecy rather than openly.

4. Corruption of what God designed as sacred

A holy gift distorted into self-centered gratification.

It reflects:

> "desire without spiritual restraint."

Key Characteristics

1. Secretive indulgence

Often associated with hidden acts:

- private immorality
- concealed lust
- nighttime sin
- double living

---

2. Pleasure-centered thinking

The pursuit of bodily gratification becomes dominant.

The person begins to prioritize:

- stimulation
- fantasy
- sensual satisfaction
  over holiness and self-control.

---

3. Weakening of spiritual vigilance

Unchecked sensuality gradually:

- dulls discernment
- weakens conviction
- reduces resistance to temptation

---

4. Misuse of intimacy

Koitē becomes sinful when intimacy is:

- detached from covenant
- driven by lust
- exploitative
- selfish
- impure

Spiritual Insight

Scripture treats koitē seriously because sexual sin uniquely affects:

- body
- soul
- conscience
- relationships
- spiritual clarity

Unlike many external sins, sensual indulgence often:

- embeds itself deeply in thought life
- reshapes desires
- alters moral sensitivity

Koitē becomes spiritually dangerous when:

- pleasure replaces purity
- desire overrides wisdom
- secrecy replaces accountability

It represents:

> "the surrender of sacred intimacy to fleshly desire."

Practical Modern Expression

Koitē can manifest today as:

- promiscuity

- secret sexual lifestyles
- pornography addiction
- adulterous behavior
- lust-centered relationships
- intimacy without covenant
- sensual entertainment culture

The deeper issue is not merely physical acts, but:

- unrestrained sensual appetite
- desire ruling over spiritual wisdom.

Concise Definition

κοίτη (koitē):
a bed or sexual union; biblically, intimacy that may either be holy within covenant marriage or corrupted into sensual indulgence, lust-driven immorality, and flesh-governed desire.

πάροινος 3943. paroinos: [given to wine] The picture is of a man who always has a bottle on the table, which is an indication that he is not having a casual drink but that he is addicted. It was used to describe the one who tends to be quarrelsome because he habitually drinks too much.

Usage: The term "paroinos" is used in the New Testament to describe someone who is habitually overindulging in wine, leading to drunkenness. It is often associated with a lack of self-control and is used to describe a character trait that is not suitable for church leaders or those in positions of spiritual authority.

Cultural and Historical Background: In the Greco-Roman world, wine was a common beverage, often consumed with meals. However, excessive drinking and drunkenness were frowned upon, especially among those who were expected to lead by example, such as elders and overseers in the early Christian church. The cultural context of the time placed a high value on moderation and self-control, particularly for those in leadership roles.

Spiritual Meaning

In biblical moral thought, paroinos represents:

1. Surrender of self-control

The weakening of sober judgment and disciplined behavior.

---

2. Dependence on external stimulation

The person increasingly seeks emotional or psychological escape through intoxication.

---

3. Vulnerability to other sins

Alcohol-fueled living often lowers restraint against:

- anger
- lust
- violence
- reckless speech
- impulsive decisions

---

4. Impaired spiritual alertness

The mind becomes spiritually dull and less discerning.

It reflects:

> "a life influenced by intoxication rather than spiritual sobriety."

Key Characteristics

1. Habitual attachment to drinking

Not merely occasional use, but continual nearness to intoxication.

The person:

- gravitates toward drinking environments
- relies on alcohol emotionally
- loses moderation

---

2. Lowered restraint

Alcohol weakens internal boundaries.

This often produces:

- impulsiveness
- careless behavior
- moral compromise
- uncontrolled speech

---

3. Increased aggression or disorder

Paroinos was sometimes associated with:

- argumentative behavior
- loudness
- hostility
- instability

Intoxication can amplify hidden passions.

---

4. Escapist behavior

The person may use intoxication to:

- avoid pain
- suppress conviction
- numb anxiety
- escape responsibility

Spiritual Insight

Scripture values sobriety because spiritual discernment requires:

- alertness
- self-control
- wisdom
- inward stability

Paroinos is dangerous because intoxication:

- weakens discernment
- amplifies fleshly impulses
- reduces moral caution
- clouds judgment

- makes temptation easier to accept

The issue is not merely drinking itself, but:

> "being governed by intoxicating influence."

Biblically, believers are called to be:

- sober-minded
- vigilant
- disciplined
- spiritually awake

Paroinos represents the opposite condition:

> "a conscience and mind dulled through indulgence."

Concise Definition

πάροινος (paroinos):
given to wine; a person characterized by habitual intoxication, alcohol-driven behavior, lowered self-control, and impaired spiritual and moral judgment through continual attachment to drinking.

ζῆλος 2205. zelos: [envying] contentious rivalry. Emulation: effort to match or surpass a person or achievement, typically by imitation. Jealousy describes envy of someone else's possessions, achievements, or advantages. It describes the spirit which cannot be content with what it has and looks with jealous eye on every blessing given to someone else and denied to itself.

Usage: In the New Testament, "zelos" can have both positive and negative connotations. Positively, it refers to an intense enthusiasm or fervor for something good, such as devotion to God or a righteous cause. Negatively, it can denote jealousy or envy, where one's fervor is misdirected or self-centered.

Cultural and Historical Background: In the Greco-Roman world, "zelos" was often associated with the competitive spirit and rivalry, especially in athletic and political contexts. In Jewish culture, zeal was a highly regarded trait, especially in religious contexts, where it was seen as a passionate commitment to God's law and covenant. The Zealots, a Jewish political movement, exemplified this fervor in their resistance against Roman occupation.

Spiritual Meaning

In biblical moral thought, zēlos represents:

1. Intense inward emotional fire

A strong internal drive directed toward something desired or defended.

---

2. Comparison-driven unrest

In its sinful form, zēlos emerges when people measure themselves against others.

The person becomes troubled by:

- another's success
- recognition
- gifts
- influence
- possessions
- favor

---

3. Possessive or competitive passion

The desire to:

- surpass others
- protect status
- maintain superiority
- avoid feeling lesser

---

4. Misdirected zeal

Passion without humility or love can become spiritually destructive.

It reflects:

> "emotion heated beyond spiritual balance."

Key Characteristics

1. Inner agitation

Zēlos often produces:

- restlessness
- irritation
- resentment
- emotional burning

The person struggles internally over perceived inequality.

---

2. Competitive comparison

Identity becomes tied to:

- outperforming others
- receiving recognition
- maintaining advantage

This creates insecurity and rivalry.

---

3. Difficulty rejoicing for others

Sinful zēlos resents another person's:

- blessing
- promotion
- favor
- talent
- success

Instead of love, comparison dominates.

---

4. Escalation into strife

Unchecked envy frequently produces:

- division
- gossip
- hostility
- sabotage
- bitterness
- conflict

Spiritual Insight

Scripture treats zēlos carefully because intense passion itself is not evil.

The critical issue is:

> "what governs the passion."

When ruled by the Spirit:

- zeal becomes devotion
- courage
- righteous conviction
- holy pursuit

When ruled by the flesh:

- zeal becomes envy
- rivalry
- insecurity
- destructive ambition

Sinful zēlos is dangerous because it:

- corrupts love
- destroys contentment
- turns relationships into competition
- blinds the heart with comparison

It represents:

> "passion corrupted by self-centered comparison."

Concise Definition

ζῆλος (zēlos):
intense zeal or emotional fervor; either holy passion devoted to God or sinful envy, jealousy, and rivalry driven by comparison, insecurity, and self-centered ambition.

---

1 Corinthians 6:9-10

μαλακός 3120. Malakos: [effeminate] a male who submits his body to unnatural lewdness. to being passive in a same-sex relationship, effeminate esp. of catamites, of men and boys who are sodomized by other males in such a relationship.

Usage: The term "malakos" is used in the New Testament to describe something that is soft or luxurious. In a moral context, it refers to effeminacy or moral softness, often implying a lack of self-discipline or moral fortitude. It is used to describe individuals who are morally weak or indulgent.

Cultural and Historical Background: In the Greco-Roman world, the term "malakos" was often associated with luxury and decadence. It could describe clothing, lifestyle, or behavior that was considered overly indulgent or lacking in traditional masculine virtues. In a moral sense, it was used to criticize those who were seen as lacking the strength of character expected in a patriarchal society.

Spiritual Meaning

In biblical moral thought, malakos reflects:

1. Weakness of self-governance

A life not governed by disciplined restraint.

---

2. Vulnerability to indulgence

The person is easily shaped by:

- pleasure
- comfort
- external influence
- sensual or material ease

---

3. Moral pliability

Instead of standing firm in righteousness, the individual becomes:

- easily influenced
- inconsistent in conviction
- spiritually unstable

---

4. Loss of inner strength

Not physical weakness, but weakness of:

- will
- character
- spiritual endurance

It reflects:

> "a life softened by unchecked indulgence."

Key Characteristics

1. Excessive comfort-seeking

Preference for ease over discipline:

- avoiding hardship
- resisting responsibility
- pursuing comfort as priority

---

2. Lack of moral firmness

Difficulty maintaining:

- convictions under pressure
- resistance to temptation
- consistency in behavior

---

3. Sensory-driven lifestyle

Life organized around:

- pleasure
- luxury
- gratification
  rather than self-denial or restraint.

---

4. Cultural dependence on approval or ease

Behavior shaped by:

- external comfort
- social acceptance
- avoidance of discomfort

Spiritual Insight

In Scripture's moral framework, malakos is significant because it represents not just "softness," but:

> "the weakening of spiritual and moral strength through indulgent living."

It contrasts with the biblical call to:

- endurance
- perseverance
- discipline
- self-denial
- spiritual fortitude

The danger is not softness itself, but softness that becomes:

- undisciplined
- pleasure-governed
- resistant to correction or hardship

Concise Definition

μαλακός (malakos):
literally soft or delicate; in moral usage, a person characterized by weakened self-control, indulgent softness of life, and lack of disciplined strength or moral firmness.

ἀρσενοκοίτης 733. Arsenokoites: [abusers of themselves with mankind] engaging in same-gender sexual activity; a sodomite, pederast.

Usage: The term "arsenokoites" is used in the New Testament to refer to men who engage in sexual relations with other men. It is often translated as "homosexuals" or "sodomites" in English versions of the Bible. The word is understood to denote a specific type of sexual immorality, particularly male same-sex relations, which are viewed as contrary to the biblical sexual ethic.

Cultural and Historical Background: In the Greco-Roman world, homosexual practices were known and, in some contexts, accepted or even celebrated. However, Jewish and early Christian teachings, rooted in the Old Testament, consistently condemned such practices. The term "arsenokoites" likely draws from Levitical prohibitions against male same-sex relations (Leviticus 18:22, 20:13), reflecting the continuity of moral teaching from the Old Testament to the New Testament.

Spiritual Meaning (biblical moral framework)

In the New Testament ethical context, arsenokoitēs represents:

1. Violation of created sexual order

Sexual behavior outside the biblical design for male-female covenant marriage.

---

2. Moral boundary transgression

Sexual acts framed as outside holiness standards.

---

3. Participation in sexual impurity

Grouped with other forms of sexual immorality (porneia, akatharsia).

---

4. Distortion of bodily purpose

The body is treated outside its intended covenantal and moral boundaries.

Key Characteristics (as used in vice lists)

1. Sexual immorality classification

It is consistently placed among:

- fornication
- adultery
- idolatry-linked immorality
- other forms of sexual sin

---

2. Behavioral (not abstract identity) term

It describes actions, not philosophical ideas or emotions.

---

3. Moral category, not casual description

Used in serious ethical warnings about conduct incompatible with kingdom inheritance.

Spiritual Insight

Arsenokoitēs is spiritually significant in Paul's writings because it is not isolated but part of a broader moral pattern describing life outside the Spirit's order.

The deeper biblical concern is not merely the category of act, but:

- rejection of God's design for sexuality
- surrender to desire outside covenant boundaries
- participation in patterns of impurity that dull spiritual discernment

In the New Testament framework, sexual ethics are tied to:

- holiness of the body
- covenant faithfulness
- self-control
- separation from flesh-driven behavior

Thus, the term functions within a wider spiritual warning:

> when desire overrides divine order, spiritual disorder follows.

It reflects the broader biblical principle that bodily actions are not morally neutral when detached from God's intended design.

Concise Definition

ἀρσενοκοίτης (arsenokoitēs):
a male who engages in sexual activity with other males; a term used in New Testament moral vice lists to describe sexual behavior considered outside biblical sexual ethics and covenant order.

---

2 Corinthians 12:19-21

ἀκαθαρσία 167. akatharsia: [uncleanness] impurity. a state of moral corruption. Immorality. Vileness. moral uncleanness in thought, word, and deed.

Usage: The term "akatharsia" refers to a state of moral or physical impurity. In the New Testament, it is often used to describe moral corruption, particularly in the context of sexual immorality, idolatry, and other behaviors that are contrary to God's holiness. It conveys a sense of defilement that separates individuals from the purity and sanctity expected by God.

Cultural and Historical Background: In the Greco-Roman world, concepts of purity and impurity were significant in both religious and social contexts. Jewish law, as outlined in the Old Testament, had strict regulations regarding cleanliness, which were both ceremonial and moral. The early Christian community, emerging from this Jewish context, understood impurity not only in terms of ritual but also as a moral and spiritual condition that needed to be addressed through repentance and sanctification.

Spiritual Meaning

In biblical moral theology, akatharsia represents internal defilement that often begins before outward sin appears.

1. Inner contamination of desire

Sin begins in:

- imagination
- attraction
- desire
- fantasy

before becoming action.

---

2. Loss of spiritual sensitivity

Uncleanness dulls the conscience:

- conviction weakens
- spiritual clarity fades
- discernment becomes clouded

---

3. Progressive moral decline

Akatharsia often functions as a middle stage:

- desire (epithymia)
  → impurity (akatharsia)
  → outward indulgence (aselgeia)

---

4. Disqualification from holiness mindset

It represents a heart no longer oriented toward purity.

It reflects:

> "a life internally stained by unchecked desire."

Key Characteristics

1. Internal, not just external sin

Akatharsia primarily describes:

- thoughts
- motives
- imagination
- hidden impulses

---

2. Broad moral impurity

It is not limited to sexual sin, though it often includes it. It can include:

- corrupt thinking
- unethical motives
- spiritual defilement

---

3. Progressive nature

It often grows from:

- unchecked desire
  to
- habitual impurity
  to
- outward sinful behavior

---

4. Contradiction of holiness

It stands opposite to God's call for:

- purity of heart
- clean conscience
- sanctified life

Spiritual Insight

Akatharsia is especially significant because Scripture treats it as an internal condition that shapes external behavior.

Unlike sins that are purely outward, uncleanness:

- begins in the hidden life of thought
- spreads into behavior patterns
- weakens spiritual discernment
- normalizes impurity over time

It represents:

> "a heart environment contaminated by unrestrained desire."

The danger is that it can coexist with outward religious appearance while corrupting the inner life.

Concise Definition

ἀκαθαρσία (akatharsia):
moral and spiritual uncleanness; an inward condition of impurity involving corrupt desires, thoughts, and behaviors that defile the heart and oppose holiness.

ἀκαταστασία 181. Akatastasia: [tumults] instability. upheaval, revolution, almost anarchy, first in the political, and thence in the moral sphere. confusion. unsettled state of affairs, disturbance, tumult. opposition to established authority, disorder, unruliness. Insurrections.

Usage: The term "akatastasia" is used in the New Testament to describe a state of disorder, confusion, or instability. It often refers to situations where there is a lack of peace and order, whether in a community, a person's life, or in the broader context of spiritual or moral conduct. The word suggests a disruption of harmony and an environment where chaos prevails over order.

Cultural and Historical Background: In the Greco-Roman world, order and stability were highly valued both in society and in personal conduct. The concept of "akatastasia" would have been understood as contrary to the desired state of harmony and peace. In the early Christian communities, maintaining order was crucial for the effective functioning and witness of the church. The presence of disorder could hinder the church's mission and the believers' spiritual growth.

Spiritual Meaning

In biblical moral theology, akatastasia represents disorder that flows from inner instability.

---

1. Inner instability expressed outwardly

When the heart lacks peace, it produces:

- confusion
- agitation
- inconsistency
- chaotic behavior

---

2. Breakdown of divine order

It reflects resistance to God’s design of:

- peace
- structure
- righteousness
- unity

---

3. Environment shaped by uncontrolled passions

Where akatastasia is present, you often find:

- envy
- strife
- selfish ambition
- emotional turbulence

---

4. Absence of spiritual clarity

Confusion replaces discernment:

- decisions become reactive
- emotions dominate reasoning
- truth becomes obscured

It reflects:

> “a life or environment unable to hold steady under divine order.”

Key Characteristics

1. Chaos in relationships or groups

Manifested through:

- conflict
- arguments
- division
- instability

---

2. Emotional and mental unrest

The individual or group experiences:

- agitation
- inconsistency
- lack of peace

---

3. Opposition to structure and authority

Akatastasia often appears where:

- order is rejected
- authority is resisted
- unity breaks down

---

4. Escalation from inner sin

It often flows from:

- envy (zēlos)
- selfish ambition
- impurity
  → resulting in outward disorder

Spiritual Insight

Akatastasia is significant because Scripture presents it not just as “mess,” but as a moral and spiritual condition that produces chaos.

Where God’s presence brings:

- peace
- order
- clarity
- unity

Akatastasia produces:

- confusion
- fragmentation
- instability
- disruption

It reflects:

> “life governed by unrest instead of divine order.”

This is why it is repeatedly contrasted with God's nature as a God of peace rather than confusion.

Concise Definition

ἀκαταστασία (akatastasia):
disorder, instability, or confusion; a condition of unrest and chaos in individuals or communities, characterized by lack of order, peace, and stability.

ἐριθεία 2052. Eritheia: [strifes] ; means self seeking, strife, contentiousness, extreme selfishness, rivalry and those who seek only their own. In a word, eritheia is the desire to be number one no matter the cost! It usually conveys the idea of building oneself up by tearing someone else down, as in gambling, where one person's gain is derived from others' losses. The word accurately describes someone who strives to advance himself by using flattery, deceit, false accusation, contentiousness, and any other tactic that seems advantageous.

Usage: In the New Testament, "eritheia" is used to describe a self-seeking attitude that leads to division and conflict. It denotes a spirit of rivalry and ambition that prioritizes personal gain over communal harmony and the well-being of others. This term is often associated with negative behaviors that disrupt unity within the Christian community.

Cultural and Historical Background: In the Greco-Roman world, ambition and competition were often seen as virtues, especially in political and social contexts. However, the early Christian community, influenced by the teachings of Jesus and the apostles, viewed such self-centered ambition as contrary to the values of humility, service, and love. The term "eritheia" reflects a departure from the communal and sacrificial ethos that characterized the early church.

Spiritual Meaning

In biblical moral theology, eritheia represents ambition corrupted by selfishness.

---

1. Self-centered ambition

The root issue is desire for:

- recognition

- status
- superiority
- advantage

---

2. Division-producing mindset

Where eritheia exists, it inevitably creates:

- factions
- disputes
- broken relationships

---

3. Corruption of motives (even in good works)

It can appear in:

- ministry
- leadership
- service
  when motivation shifts from love to self-promotion

---

4. Opposition to unity in the body

It directly contradicts the biblical call to:

- unity
- humility
- mutual honor

Key Characteristics

1. Competitive spirit

Life becomes:

- comparison-driven
- rivalry-based
- status-focused

---

2. Self-promotion at cost of others

Actions are guided by:

- personal gain
- personal visibility
- advancement

---

3. Divisiveness

Eritheia naturally produces:

- factions
- disputes
- fractured relationships

---

4. Hidden motive corruption

It can be disguised as:

- ministry
- leadership
- righteousness
  while actually driven by ambition

Spiritual Insight

Eritheia is spiritually significant because it shows that sin is not only about actions, but about motives behind actions.

It reflects:

- ambition without love
- achievement without humility
- service without purity of heart

James explicitly links it to:

> confusion and every evil work

because self-centered ambition destabilizes:

- communities
- churches

- relationships
- truth itself

At its core, eritheia is:

> “the desire to elevate self even at the cost of unity and righteousness.”

Concise Definition

ἐριθεία (eritheia):
selfish ambition or factional rivalry; a self-centered drive for personal gain that produces division, conflict, and corruption of motives.

θυμός 2372. thumos: [wraths] a state of intense displeasure, angry tempers, fierce, indignation, rage. passion, heat, anger forthwith boiling up and soon subsiding again. described as the intoxication of the soul, that sweeps a man into doing things for which afterwards he is bitterly sorry.

Usage: In the New Testament, "thumos" is often used to describe a passionate, intense form of anger or wrath. It conveys a sense of boiling agitation or a sudden outburst of emotion. This term is frequently associated with divine wrath or human anger that is intense and often destructive. It is distinct from "orge," another Greek word for anger, which implies a more settled or abiding state of mind.

Cultural and Historical Background: In ancient Greek culture, "thumos" was understood as a powerful force within the human psyche, often linked to the soul's spirited part. It was seen as a driving force behind courage and action but also as a potential source of destructive rage if not controlled. In the context of the New Testament, "thumos" reflects the intense emotions that can lead to sin if not tempered by the Holy Spirit.

Spiritual Meaning

In biblical moral theology, thymos represents unrestrained emotional anger that overrides self-control and wisdom.

---

1. Emotional overflow without governance

It is anger that is:

- reactive
- impulsive
- uncontrolled

---

2. Breakdown of self-control

Thymos appears when:

- patience is lost
- restraint fails
- emotion governs action

---

3. Relational destruction

It often produces:

- conflict
- harsh speech
- broken relationships

---

4. Contrast with spiritual maturity

Spiritual maturity is marked by:

- measured response
- patience
- gentleness under pressure

Thymos is the opposite: emotion ruling the moment.

Key Characteristics

1. Sudden and intense anger

Thymos is often:

- explosive
- reactive
- emotionally charged

---

2. Expressive outward behavior

It frequently results in:

- shouting
- confrontation
- harsh reactions

---

3. Short-lived but intense

Unlike bitterness, it often:

- flares quickly
- burns hot
- then subsides

---

4. Emotion-driven, not reason-driven

Actions are guided by:

- feeling
- impulse
  rather than wisdom or reflection

Spiritual Insight

Thymos is spiritually significant because Scripture consistently warns that unchecked emotional anger undermines righteousness and relational peace.

It reflects:

> "a heart reacting faster than wisdom can govern."

While not all anger is inherently sinful, thymos in its fleshly form represents:

- loss of internal control
- emotional dominance over judgment
- vulnerability to sin in speech and action

It contrasts sharply with the fruit of the Spirit:

- self-control
- patience
- gentleness

At its core, thymos reveals:

> “emotion without restraint becomes destructive force.”

Concise Definition

θυμός (thymos):
passionate anger or wrath; an intense emotional outburst of fury or agitation that arises suddenly and expresses itself outwardly, often without restraint or reflection.

---

1 Corinthians 12:25

σχίσμα 4978. Schisma: [schism] the condition of being divided because of conflicting aims or objectives, division, dissension, schism in the church.. Disagreement in opinion, usually a disagreement which is violent, producing warm debates or angry words; contention in words.

Usage: In the New Testament, "schisma" refers to a division or split within a group, often implying a discord or separation among people who were once united. It is used to describe both physical and metaphorical separations, particularly within the context of the early Christian community.

Cultural and Historical Background: In the Greco-Roman world, unity and harmony were highly valued, especially within social and religious groups. The early Christian church, emerging in this context, faced challenges of maintaining unity amidst diverse cultural, ethnic, and theological backgrounds. The term "schisma" captures the tensions and divisions that could arise within the church, threatening its witness and mission.

Spiritual Meaning

In biblical moral theology, schisma represents broken unity that results from internal conflict or external disagreement.

---

1. Breakdown of unity

It reflects:

- fractured relationships
- divided loyalties
- separation within a body

---

2. Visible consequence of inner division

Schism is often the outward result of:

- pride
- envy
- selfish ambition
- doctrinal disagreement without love

---

3. Damage to the “body” metaphor

Paul often describes the church as a body. Schisma represents:

> “a tearing within the body that weakens its function.”

---

4. Opposition to divine unity

It stands against God’s design for:

- oneness
- peace
- harmony among believers

Key Characteristics

1. Separation or fragmentation

Schisma always involves:

- breaking apart what was connected
- creating distinct opposing parts

---

2. Relational or communal focus

It primarily applies to:

- groups
- communities
- churches
- social relationships

---

3. Result of deeper conflict

It is often caused by:

- disagreement
- pride
- doctrinal tension
- selfish ambition

---

4. Visible division

Unlike internal tension, schisma becomes:

- observable
- structural
- organizational or relational separation

Spiritual Insight

Schisma is spiritually significant because Scripture consistently treats unity as a reflection of divine character.

Division, therefore, is not merely social disruption but:

- weakening of witness
- damage to spiritual harmony
- distortion of communal identity

It reflects:

> "a tearing of what was meant to remain one."

In Paul's teaching, especially in 1 Corinthians, schisma is dangerous because it:

- replaces love with faction

- replaces unity with competition
- replaces humility with pride

At its core, it reveals:

> “when the heart divides, the body follows.”

σχίσμα (schisma):

a tear or division; a splitting apart of unity in relationships, groups, or communities, resulting in separation, factionalism, and broken harmony.

Galatians 5:19-21

φαρμακεία 5331. Pharmakeia: [witchcraft] φαρμακεύς 5332. Pharmakeus: [sorcerer] φάρμακος 5333. Pharmakos: [sorcerers] the use of medicine, drugs or spells, properly, drug-related sorcery, like the practice of magical-arts, etc. Involvement With The Occult: Sorcery: Witchcraft: Magic Practice: Magicians, Enchanters, Divination, Wizards, Spiritism, Soothsaying: Casting Spells: Drug Use: of or relating to magic, astrology, or any system claiming use or knowledge of secret or supernatural powers or agencies.

Usage: In the New Testament, "pharmakeia" refers to the practice of sorcery or witchcraft, often involving the use of potions, spells, and enchantments. It is associated with idolatry and the manipulation of spiritual forces through illicit means. The term is used to describe practices that are contrary to the worship of the one true God and are often linked with moral corruption and deception.

Cultural and Historical Background: In the ancient Greco-Roman world, "pharmakeia" was commonly associated with the use of drugs and potions for magical or religious purposes. Sorcerers and magicians were believed to have the power to influence the spiritual realm, often for personal gain or to harm others. Such practices were prevalent in pagan religions and were condemned by Jewish and early Christian teachings as they were seen as attempts to usurp God's authority and engage with demonic forces.

Spiritual Meaning (Unified)

In biblical theology, this word-family represents attempts to access or control power apart from God through hidden, deceptive, or forbidden means.

---

1. Substitution of divine authority

Replacing trust in God with:

- rituals
- spells
- occult knowledge

---

2. Spiritual deception

It produces:

- counterfeit spirituality
- false power experiences
- misleading spiritual claims

---

3. Rebellion through hidden knowledge

It reflects desire to:

- gain control over unseen forces
- bypass divine order
- manipulate outcomes spiritually

---

4. System, practitioner, and identity of corruption

Together they form a complete picture:

- pharmakeia = the system
- pharmakeus = the practitioner
- pharmakos = those associated with it

Key Characteristics

1. Occult-based practice

Includes:

- witchcraft
- sorcery
- divination
- enchantments

---

2. Use of hidden or forbidden means

Often involves:

- substances
- rituals
- secret knowledge

---

3. Deceptive spiritual influence

Produces:

- illusion of power
- counterfeit spiritual experiences
- manipulation

---

4. Opposition to God's authority

Represents reliance on:

- created means instead of Creator
- spiritual rebellion through alternative power systems

Spiritual Insight

This word-family is significant in Scripture because it represents human attempts to access spiritual power outside of God's will and truth.

It reflects:

- desire for control without submission
- spirituality without truth
- power without righteousness

In Revelation, it becomes symbolic of systems of global deception, where people are led away from truth through spiritual counterfeit.

At its core, it represents:

> "the pursuit of spiritual power apart from God, expressed through deception, ritual, and forbidden means."

Concise Combined Definition

φαρμακεία / φαρμακεύς / φάρμακος:
the system, practitioner, and identity of witchcraft or sorcery; involving occult practices, magical or deceptive manipulation through hidden means, representing spiritual rebellion and counterfeit power apart from God.

ἔχθρα 2189. Echthra: [hatred] enmity, hostility. alienation. unfriendly dispositions. The quality of being an enemy. describes that extreme negative attitude that is the opposite of love and friendship.

Usage: The Greek word "ἔχθρα" (echthra) is used in the New Testament to denote a state of enmity or hostility. It often refers to the deep-seated animosity or opposition that exists between individuals or groups. In a spiritual context, it can also describe the hostility between humanity and God due to sin.

Cultural and Historical Background: In the Greco-Roman world, enmity was a common aspect of social and political life, often resulting in feuds, wars, and divisions. The concept of enmity was not only personal but also communal, affecting relationships between different ethnic groups, political factions, and religious sects. In the Jewish context, enmity could also be seen in the division between Jews and Gentiles, as well as between different sects within Judaism.

Spiritual Meaning

In biblical theology, echthra represents a heart or condition of opposition that destroys relationship and peace.

---

1. Internal hostility before external conflict

Echthra begins in:

- attitude
- judgment
- resentment
  before becoming action.

---

2. Breakdown of love

It is the opposite of:

- reconciliation
- forgiveness
- unity

---

3. Opposition to God's nature

Because God is:

- love
- peace
- reconciliation

Echthra represents:

> resistance to divine character and order

---

4. Source of division among people

It produces:

- conflict
- separation
- hostility between groups

Key Characteristics

1. Settled hostility

Not temporary anger, but:

- ongoing opposition
- hardened attitude

---

2. Relational breakdown

It defines a state where:

- peace is absent
- reconciliation is resisted

---

3. Heart-level condition

Echthra is internal:

- mindset
- emotional posture
- moral stance

---

4. Active opposition

It implies:

- resistance
- antagonism
- refusal of harmony

Spiritual Insight

Echthra is spiritually significant because it reveals that sin is not only action but relational posture.

It reflects:

- a heart turned against God or others
- love replaced with hostility
- unity replaced with separation

In Paul's teaching (especially in Romans), echthra describes the fundamental conflict between sinful nature and God's will.

At its deepest level, it represents:

> "a heart that has become opposed to relationship itself."

Concise Definition

ἔχθρα (echthra):
enmity or hostility; a settled state of hatred or opposition that breaks relationship and stands against reconciliation, peace, and love.

διχοστασία 1370. Dichostasia: [seditions] a standing apart which is a picture of dissension, discord, disunity, contention, division into opposing groups. The idea of dissension is disagreement which leads to discord. Dissension is strife that arises from a difference of opinion and stresses a division into factions (especially factions in the early church).

Usage: The term "dichostasia" refers to a state of division or dissension, often implying a separation into opposing factions or parties. In the New Testament, it is used to describe the discord and lack of unity that can arise within a community, particularly within the body of believers. It is often associated with works of the flesh and is contrasted with the unity and harmony that should characterize the Christian community.

Cultural and Historical Background: In the Greco-Roman world, unity and harmony were highly valued in both civic and familial contexts. Division and factionalism were seen as threats to the stability and peace of society. In the early Christian church, unity was especially important as believers sought to live out the teachings of Jesus in a diverse and often hostile environment. The apostles frequently addressed issues of division, urging believers to maintain the unity of the Spirit in the bond of peace.

Spiritual Meaning

In biblical theology, dichostasia represents division that disrupts unity in a community and opposes God's design for harmony.

---

1. Fragmentation of unity

It produces:

- broken fellowship
- competing groups
- loss of shared purpose

---

2. Manifestation of internal corruption

It often flows from:

- pride
- selfish ambition (ἐριθεία)
- envy
- unresolved conflict

---

3. Opposition to spiritual unity

It directly opposes:

- oneness in the body
- peace among believers
- harmony in truth and love

---

4. Escalation of conflict

Dichostasia often develops from:

- disagreement → strife → faction → division

Key Characteristics

1. Structured division

Not just emotion, but:

- organized separation
- camps or factions forming

---

2. Relational and communal focus

It primarily affects:

- groups
- churches
- societies

---

3. Ongoing conflict

It is not momentary disagreement but:

- sustained opposition
- entrenched division

---

4. Rooted in competing loyalties

Often arises when:

- personal agendas override unity
- truth is mixed with pride or ambition

Spiritual Insight

Dichostasia is spiritually significant because Scripture views unity as essential to spiritual health, especially in the body of believers.

It reflects:

- fragmentation of what should be one
- rivalry replacing harmony
- division replacing shared purpose

In Paul's teaching (Galatians), it is grouped with works of the flesh because it shows:

> "the community being shaped by self rather than love."

At its core, dichostasia reveals:

> "when the heart divides, the community fractures."

Concise Definition

διχοστασία (dichostasia):
division or dissension; a factional splitting apart of a group into opposing sides, producing disorder, conflict, and breakdown of unity.

αἵρεσις 139. Hairesis: [heresies] a self-chosen opinion, a religious or philosophical sect, discord or contention. Factions, heresies. a body of men separating themselves from others and following their own tenets.

Usage: In the New Testament, "hairesis" primarily refers to a group or faction that arises from a division or choice, often implying a departure from established doctrine or practice. It can denote a sect or party within a larger religious context, sometimes with a negative connotation of causing division or promoting false teachings.

Cultural and Historical Background: In the Greco-Roman world, "hairesis" was used to describe philosophical schools or sects, such as the Stoics or Epicureans, which were groups formed around particular teachings or beliefs. In the Jewish context, it could refer to different sects like the Pharisees or Sadducees. In early Christianity, the term began to take on a more negative connotation, referring to groups that deviated from apostolic teaching and caused division within the church.

Spiritual Meaning

In biblical theology, hairesis represents division caused by chosen beliefs that separate people from truth and unity.

---

1. Self-chosen doctrine over truth

It reflects:

- preference for personal interpretation
- rejection of apostolic teaching
- elevation of opinion over truth

---

2. Division of the body

It produces:

- fractured fellowship
- competing belief systems
- weakened unity

---

3. Spiritual danger of distortion

In its negative form, it leads to:

- doctrinal corruption
- misleading teaching
- spiritual deception

---

4. Identity formed by separation

It creates groups defined by:

- difference rather than unity
- distinction rather than communion

Key Characteristics

1. Choice-based division

At its root is:

- selection of belief or identity
- alignment with a distinct teaching

---

2. Group formation

It results in:

- sects
- factions
- ideological divisions

---

3. Potential doctrinal corruption

In negative usage:

- truth becomes distorted
- teaching becomes harmful

---

4. Break in unity

It disrupts:

- fellowship
- shared doctrine
- communal harmony

Spiritual Insight

Hairesis is spiritually significant because it shows how division often begins with “choice of belief” that departs from truth.

It reflects:

- the human tendency to form identity around difference
- the danger of elevating personal interpretation over unity in truth
- the progression from disagreement → faction → doctrinal separation

In the New Testament context (Acts, Galatians, 2 Peter), it becomes a warning that:

> not all “choices of belief” preserve truth—some divide and destroy unity.

At its core, hairesis represents:

> “truth fragmented by human choice into competing systems.”

Concise Definition

αἵρεσις (hairesis):
a sect, faction, or chosen belief system; originally a “choice,” but in biblical usage often refers to divisive or false teachings that fracture unity and oppose truth.

Ephesians 4:31

ὀργή 3709. Orgé: [anger] ὀργίλος 3711. Orgilos [soon angry] state of relatively strong displeasure, with focus on the emotional aspect, anger. impulse, wrath, passion; punishment, vengeance.

Usage: In the New Testament, "orgé" primarily refers to a settled and abiding condition of mind, often with a view to taking vengeance. It is used to describe both human and divine anger. Human anger can be sinful, but divine wrath is always just and righteous, reflecting God's holiness and justice.

Cultural and Historical Background: In the Greco-Roman world, anger was often seen as a powerful emotion that could lead to destructive actions if not controlled. Philosophers like Aristotle discussed the importance of moderating anger. In Jewish thought, God's wrath was understood as a response to sin and disobedience, a theme that is consistent throughout the Old Testament and carried into the New Testament.

Spiritual Meaning

Orgilos represents a lack of inner restraint that makes a person vulnerable to frequent anger.

It reflects:

- unstable emotional control
- reactive personality
- inability to govern impulses

Spiritual Meaning

In biblical theology, orgē represents either righteous judgment or corrupted human anger depending on its source and expression.

---

1. Settled emotional condition

Unlike sudden rage, orgē can:

- remain stored
- shape attitudes
- influence behavior over time

---

2. Potential for sin

Human orgē becomes dangerous when it:

- turns into bitterness
- leads to revenge
- replaces forgiveness

---

3. Divine justice context

When referring to God, it expresses:

- perfect moral judgment
- response to evil
- justice without corruption

---

4. Moral boundary in believers

Scripture calls believers to:

- not let anger govern behavior
- resolve anger quickly
- avoid lingering hostility

Key Characteristics

1. Settled or enduring anger

Orgē is often:

- internal
- sustained
- reflective rather than impulsive

---

2. Moral or judicial tone

It can be:

- evaluative
- justice-oriented
- response to wrongdoing

---

3. Potentially righteous or sinful

It depends on:

- source (God vs human)
- control (self-controlled vs uncontrolled)

---

4. Relationship impact

Unresolved orgē leads to:

- resentment
- broken fellowship
- hardened heart

Spiritual Insight

Orgē is spiritually significant because Scripture shows that anger is not inherently sinful, but it is highly dangerous when it is not governed by righteousness and self-control.

It reflects:

- the human capacity for moral response to injustice
- but also the tendency toward bitterness and retaliation

In its righteous form, orgē aligns with:

> God's justice against evil

In its corrupted human form, it becomes:

> stored resentment that damages relationships and the soul

At its core, orgē represents:

> "the moral weight of anger—either purified into justice or corrupted into hostility."

Concise Definition

ὀργή (orgē): settled or controlled anger, sometimes righteous (as in divine judgment), but dangerous when corrupted in humans.

ὀργίλος (orgilos): quick-tempered; a disposition inclined toward anger and emotional reactivity.

Κραυγή 2906. Kraugé: [clamour] (a) a shout, cry, clamor, (b) outcry, clamoring against another. A great outcry; noise; exclamation; vociferation, made by a loud human voice continued or repeated, or by a multitude of voices. It often expresses complaint and urgent demand.
clamor is "noisy shouting" and describes those who "become loudly insistent" making a vehement protest or demand.

Usage: The term "kraugé" refers to a loud cry or shout, often expressing strong emotion such as distress, fear, or fervent appeal. It is used in the New Testament to describe both literal and metaphorical cries, including those of people in need, crowds, or even the cries of Jesus.

Cultural and Historical Background: In the ancient Greco-Roman world, public speaking and vocal expression were significant aspects of communication. A "kraugé" could be a spontaneous outburst or a deliberate call for attention. In Jewish culture, crying out to God in prayer or lament was a common practice, reflecting a deep reliance on divine intervention.

Spiritual Meaning

In biblical theology, kraugē represents uncontrolled vocal expression that arises from emotional disorder.

---

1. Externalization of inner turmoil

It reflects:

- internal agitation
- emotional instability
- unresolved conflict

---

2. Breakdown of peace and order

Where kraugē exists, there is often:

- disorder in relationships
- loss of calm communication
- escalation of conflict

---

3. Expression of anger or distress

It often accompanies:

- wrath (ὀργή)
- bitterness
- strife (ἔρις)

---

4. Opposite of peaceful speech

It contrasts with:

- gentle speech
- controlled communication
- edifying conversation

Key Characteristics

1. Loud and expressive

Kraugē always involves:

- raised voice
- audible intensity
- emotional expression

---

2. Emotion-driven

Speech is guided by:

- anger
- fear
- distress
- agitation

---

3. Often chaotic or disorderly

It appears in:

- crowds
- disputes
- conflict situations

4. Lack of restraint

It reflects:

- loss of self-control
- breakdown of calm reasoning

Spiritual Insight

Kraugē is spiritually significant because Scripture often connects speech with the condition of the heart.

It reflects:

- internal disorder expressed outwardly
- emotions overriding wisdom
- breakdown of peace in relationships

In Ephesians (Ephesians 4:31), it is grouped with bitterness and wrath because it is part of a pattern:

> "inner corruption → emotional escalation → outward chaos in speech"

At its core, kraugē represents:

> "when emotion overwhelms restraint, and voice becomes the expression of disorder rather than peace."

Concise Definition

κραυγή (kraugē):
clamour or loud shouting; an emotionally charged vocal outburst expressing anger, distress, or agitation, often reflecting internal disorder and relational conflict.

Ephesians 5:3-5

αἰσχρότης 151. Aischrotés: [filthiness] behavior that flouts social and moral standards. Indecent, indecorous, dishonorable, inappropriate conduct, ugly, shameful, base, disgraceful) describes impropriety or improper conduct whether in action or word or even thought and intent. It means indecorum of any

kind. Aischrotes is an "ugly" sounding word which describes ugly, shameful conduct of any kind, specifically conduct which is contrary to a person who is inhabited by the Spirit of Christ and is called to follow after his Father in heaven.

Usage: The term "aischrotés" refers to behavior or speech that is considered shameful, indecent, or morally offensive. In the New Testament, it is used to describe conduct that is unbecoming of a believer, particularly in the context of speech that is vulgar or inappropriate. It emphasizes the importance of purity and integrity in communication among Christians.

Cultural and Historical Background: In the Greco-Roman world, public speech and conduct were often scrutinized for their moral and ethical implications. The early Christian community, living within this cultural milieu, was called to a higher standard of holiness and purity, distinguishing themselves from the surrounding pagan practices. The use of "aischrotés" in the New Testament reflects the early church's emphasis on maintaining a testimony that honors God, both in word and deed.

Spiritual Meaning

In biblical theology, aischrotēs represents outward expression of inner moral corruption through shameful behavior or speech.

---

1. Corruption of speech and conduct

It often manifests as:

- crude language
- inappropriate humor
- indecent behavior

---

2. Loss of moral dignity

It reflects a state where:

- conscience is dulled
- shame boundaries are ignored
- behavior becomes dishonorable

---

3. Expression of inner disorder

It is not only external—it flows from:

- corrupt thoughts
- impure desires
- degraded values

---

4. Opposite of holiness

It directly contrasts with:

- purity
- reverence
- moral beauty

Key Characteristics

1. Shameful or disgraceful quality

Aischrotēs describes what is:

- morally ugly
- socially offensive
- spiritually inappropriate

---

2. Often expressed through speech

Commonly involves:

- vulgar jokes
- obscene language
- degrading speech

---

3. Moral insensitivity

It reflects:

- loss of shame awareness
- tolerance for impurity
- normalization of indecency

---

4. Relationship to inner character

It is an outward sign of:

- corrupted thought life
- lack of self-control
- weakened moral judgment

Spiritual Insight

Aischrotēs is spiritually significant because Scripture shows that speech and behavior reveal the condition of the heart.

It reflects:

- the collapse of moral sensitivity
- the normalization of what should cause shame
- the outward expression of inward corruption

In Ephesians (Ephesians 5:4), it is placed alongside foolish talk because both represent:

> "speech that fails to reflect holiness, dignity, and truth."

At its core, aischrotēs represents:

> "the outward expression of inner moral decay through shameful words or actions."

Concise Definition

αἰσχρότης (aischrotēs):
shamefulness or filthiness; morally disgraceful speech or behavior that is indecent, corrupt, and contrary to holiness and dignity.

μωρολογία 3473. Mórologia: [foolish talking] Silly talk means that kind of talk which is insipid, senseless, stupid, foolish; which is not fitted to instruct, edify, profit--the idle chit-chat which is so common in the world. The meaning is, that Christians should aim to have their conversation sensible, serious, sincere remembering the words of the Lord Jesus, "that every idle word that men shall speak, they shall give account thereof in the day of judgment.

Usage: The term "mórologia" refers to speech that is senseless, foolish, or lacking in wisdom. It is used to describe conversations or words that are trivial, frivolous, or devoid of meaningful content. In the context of the New Testament, it often carries a negative connotation, warning believers against engaging in such speech.

Cultural and Historical Background: In the Greco-Roman world, rhetoric and speech were highly valued, and the ability to speak wisely and persuasively was considered a mark of education and virtue. Foolish talk, therefore, was not only seen as a lack of wisdom but also as a failure to live up to societal standards of communication. In the early Christian community, speech was seen as a reflection of one's inner character and spiritual maturity.

Spiritual Meaning

In biblical theology, mōrologia represents speech that is empty of wisdom and disconnected from spiritual purpose.

---

1. Corruption of speech purpose

Speech is meant for:

- edification
- truth
- encouragement

Mōrologia replaces this with:

- emptiness
- triviality
- carelessness

---

2. Indicator of inner condition

Jesus teaches that speech reflects the heart; thus mōrologia can reflect:

- lack of spiritual seriousness
- absence of wisdom
- distracted or undisciplined thinking

---

3. Drain on spiritual focus

It leads to:

- wasted attention
- diminished reverence
- loss of spiritual awareness in daily life

---

4. Contrast with thankful speech

In Ephesians 5:4, it is contrasted with:

- thanksgiving
- worshipful speech
- godly communication

Key Characteristics

1. Lack of wisdom or substance

Mōrologia is:

- shallow
- unprofitable
- spiritually empty

---

2. Speech without purpose

It often includes:

- idle talk
- meaningless conversation
- careless joking

---

3. Moral neutrality or decline

While not always overtly sinful, it reflects:

- absence of seriousness about truth
- neglect of spiritual priorities

---

4. Often habitual

It can become:

- a communication style
- a pattern of careless speech

Spiritual Insight

Mōrologia is spiritually significant because Scripture emphasizes that speech is not neutral—it reflects and shapes the inner life.

It reflects:

- the loss of meaningful communication
- the replacement of wisdom with triviality
- distraction from what is spiritually important

In Ephesians (Ephesians 5:4), it is grouped with impurity and shameful speech because together they represent:

> "the corruption of language away from holiness and purpose."

At its core, mōrologia represents:

> "speech disconnected from wisdom, truth, and spiritual purpose."

Concise Definition

μωρολογία (mōrologia):
foolish or senseless talking; speech that is empty of wisdom or spiritual value, characterized by triviality, carelessness, and lack of meaningful purpose.

εὐτραπελία 2160. Eutrapelia: [jesting] scurrility. This includes facetiousness, course wittiness, ribaldry. It refers to the "turning" of one's speech for the purpose of exciting wit or humor that ends in deceptive speech, so formed that the speaker easily contrives to wriggle out of its meaning or engagement (John Eadie). Since such persons can easily manipulate circumstances, they are apt to deteriorate into mischief–makers and clowns. Therefore, the noun form eutrápelos which can mean a witty person, is also used in a bad sense meaning a scoffer, one who sneers, or one who offers coarse jokes.

Usage: In the New Testament, εὐτραπελία refers to inappropriate or coarse jesting, often involving vulgar or indecent humor. It is used to describe speech that is unbecoming of a Christian, focusing on humor that is morally questionable or offensive. The term suggests a turning of good-natured wit into something that is improper or harmful.

Cultural and Historical Background: In ancient Greek culture, wit and humor were highly valued, and the ability to engage in clever conversation was considered a social skill. However, this could sometimes devolve into crude or indecent jesting. The New Testament context reflects a call for believers to maintain purity in speech, avoiding the kind of humor that would be considered offensive or degrading, especially in a community setting where moral integrity was paramount.

Spiritual Meaning

In biblical theology, eutrapelia represents speech that distorts the purpose of communication by turning it toward indecency or careless humor.

---

1. Corruption of speech purpose

Speech is meant for:

- truth
- encouragement
- edification

Eutrapelia turns it toward:

- amusement without wisdom
- humor without restraint
- communication without reverence

---

2. Boundary violation in language

It often involves:

- inappropriate jokes
- suggestive remarks
- humor that erodes moral seriousness

---

3. Erosion of reverence

It can gradually lead to:

- diminished seriousness about holy things
- casual attitude toward sin
- weakened spiritual sensitivity

---

4. Heart expression through humor

In biblical thought, speech reflects the heart; thus eutrapelia may indicate:

- lack of reverence
- uncontrolled levity
- moral insensitivity

Key Characteristics

1. Humor or wit in speech

It involves:

- jokes
- wordplay
- playful conversation

---

2. Potential moral boundary crossing

In its negative form:

- indecent humor
- suggestive language
- disrespectful joking

---

3. Socially engaging but spiritually risky

It can be:

- entertaining
- socially bonding

but also:

- spiritually distracting or corrupting

---

4. Subtle rather than overt sin

Unlike obvious immoral speech, it is often:

- subtle
- culturally acceptable
- gradually influential

Spiritual Insight

Eutrapelia is spiritually significant because Scripture teaches that speech is not neutral entertainment—it reflects the orientation of the heart.

It reflects:

- the temptation to turn language into amusement rather than truth
- the erosion of seriousness in moral and spiritual life
- the shift from reverence to casualness

In Ephesians 5:4 (Ephesians), it is grouped with foolish and shameful speech because together they represent:

> "the misuse of language away from holiness, gratitude, and purpose."

At its core, eutrapelia represents:

> "speech that entertains but risks crossing into moral irreverence or indecency."

Concise Definition

εὐτραπελία (eutrapelia):
jesting or witty speech; humor or playful talk that, in biblical context, can become improper, indecent, or morally careless, replacing reverent and edifying speech.

Philippians 2:14

γογγυσμός 1112. Goggusmos: [murmurings] muttering, grumbling. complaint. is an audible expression of an unwarranted dissatisfaction = expression of one's discontent. Expression in low tones of disapprobation (act or state of disapproving). Grumbling, grudging, murmuring, complaining (= making formal accusation or expressing dissatisfaction, resentment, displeasure or annoyance).

Usage: The term "goggusmos" refers to a low, muttered complaint or expression of discontent. It is often used in the New Testament to describe the murmuring or grumbling of people who are dissatisfied or rebellious against God or His appointed leaders. This term conveys a sense of secretive or subdued discontent, often expressed in a communal or collective setting.

Cultural and Historical Background: In the ancient Greco-Roman world, public discourse and open debate were common, but "goggusmos" reflects a more private, often subversive form of dissent. In the context of the Bible, it is frequently associated with the Israelites' complaints during their wilderness journey, as well as the early Christian communities' struggles with internal dissatisfaction and division. Grumbling was seen as a lack of faith and trust in God's provision and leadership.

Spiritual Meaning

In biblical theology, goggusmos represents inward discontent that weakens faith, unity, and trust in God.

---

1. Expression of unbelief or dissatisfaction

It reflects:

- lack of trust in provision
- resistance to God’s will
- dissatisfaction with circumstances

---

2. Undermining of unity

Even when not openly confrontational, it:

- spreads negativity
- influences group attitudes
- erodes communal peace

---

3. Subtle rebellion

Unlike open rebellion, murmuring is:

- indirect
- quiet
- often rationalized

Yet Scripture treats it seriously as:

> a heart posture of resistance

---

4. Contrast with gratitude

Murmuring replaces:

- thanksgiving
  with
- complaint

Key Characteristics

1. Quiet or subdued speech

It is:

- not loud
- often private or semi-private
- expressed under the breath

---

2. Repetitive dissatisfaction

It often involves:

- ongoing complaints
- habitual negativity

---

3. Communal influence

Even small murmuring:

- spreads among groups
- shapes collective attitude

---

4. Heart-level issue

It reflects:

- ingratitude
- impatience
- lack of trust

Spiritual Insight

Goggusmos is spiritually significant because Scripture shows that complaint is not just speech—it reflects the condition of trust in God.

It reflects:

- dissatisfaction with divine order
- resistance expressed indirectly
- erosion of gratitude

In passages like Philippians 2:14, it is forbidden because it disrupts:

> "unity, joy, and obedience in the community of faith."

At its core, goggusmos represents:

> "quiet complaint that reveals an ungrateful or resistant heart."

Concise Definition

γογγυσμός (goggusmos):
murmuring or grumbling; a quiet, often indirect expression of dissatisfaction or complaint that reflects ingratitude, distrust, or resistance and undermines unity and peace.

διαλογισμός 1261. Dialogismos: [disputings] a calculation, reasoning, thought, movement of thought, deliberation, plotting. argument, dissension, doubts, motives, opinions, reasonings, speculations, thoughts. a questioning mind and suggests an arrogant attitude by those who assume they're always right. Arguing with others in the body of Christ is disruptive.

Usage: The term "dialogismos" refers to the process of reasoning or deliberation, often involving internal thoughts or debates. It can denote both positive and negative connotations, such as thoughtful consideration or skeptical questioning. In the New Testament, it is frequently used to describe the inner thoughts and doubts of individuals, particularly in relation to faith and understanding of God's will.

Cultural and Historical Background: In the Greco-Roman world, reasoning and debate were highly valued as means of discovering truth and understanding the world. Philosophical schools often engaged in dialogismos to explore various ideas and beliefs. In the Jewish context, reasoning was also important, but it was expected to align with the wisdom and revelation of God as found in the Scriptures. The New Testament reflects this tension between human reasoning and divine revelation.

Spiritual Meaning

In biblical theology, dialogismos represents the movement of thought that can either lead toward truth or devolve into doubt, argument, and division.

---

1. Inner mental conflict

It reflects:

- questioning God’s word or authority
- unstable or divided thinking
- doubt expressed in reasoning

---

2. External disputes

When expressed outwardly, it becomes:

- arguments
- controversies
- divisive debates

---

3. Source of division

Uncontrolled dialogismos leads to:

- disagreement in the community

- fractured relationships
- lack of unity in belief and practice

---

4. Contrast between faith and doubt

It represents the tension between:

- trusting God's truth
- and reasoning that resists or questions it

Key Characteristics

1. Intellectual or mental activity

Dialogismos involves:

- thinking
- reasoning
- evaluating ideas

---

2. Potential for doubt or conflict

It can lead to:

- skepticism
- disagreement
- argumentative spirit

---

3. Internal or external expression

It may be:

- private thoughts
- spoken debates
- community disputes

---

4. Neutral capacity with moral direction

It is not inherently evil, but becomes problematic when:

- it resists truth
- produces strife
- undermines unity or faith

Spiritual Insight

Dialogismos is spiritually significant because Scripture shows that thought patterns directly influence behavior, unity, and faith.

It reflects:

- the battlefield of the mind
- the transition from thought → doubt → dispute
- the danger of reasoning without submission to truth

In passages like Philippians 2:14, it is condemned when it produces:

> "division, complaint, and relational conflict instead of peace and unity."

At its core, dialogismos represents:

> "reasoning that, when uncontrolled, becomes doubt in the mind and division among people."

Concise Definition

διαλογισμός (dialogismos):
reasoning or inner debate; thoughts or discussions that question, dispute, or argue, which can lead either to thoughtful consideration or to doubt, contention, and division when uncontrolled.

Colossians 3:5-8

πάθος 3806. pathos: [inordinate affection] suffering, emotion, depraved passion, lust. strong feelings (emotions) which are not guided by God (like consuming lust). A passion is a drive or force that does not rest until satisfied. These are internal desires (emanating from our fallen sin nature) cause the victim to suffer and that have to be satisfied or they drive you crazy. A passion describes intense emotion compelling action; intense, driving, or overmastering feeling or conviction; ardent affection; sexual desire or an emotion that is deeply stirring or ungovernable. The word "desires" (when used as noun as in the

present context) means to have a longing for and stresses the strength of feeling and often implies strong intention or aim; conscious impulse toward something that promises enjoyment or satisfaction in its attainment.

Usage: In the New Testament, "pathos" is often used to describe strong emotions or desires, particularly those that are sinful or lead to moral corruption. It conveys the idea of uncontrolled or excessive desires that can lead to sinful actions. The term is generally used in a negative context, highlighting the need for self-control and purity in the life of a believer.

Cultural and Historical Background: In the Greco-Roman world, "pathos" was understood as a powerful emotion or passion that could dominate a person's reason and lead to irrational behavior. Philosophers like the Stoics viewed pathos as something to be controlled or eradicated to achieve a virtuous life. In the Jewish and early Christian context, such passions were often associated with the sinful nature and contrasted with the virtues of self-control and holiness.

Spiritual Meaning

In biblical theology, pathos represents emotion or desire when it becomes disordered and rules over the will instead of being governed by righteousness.

---

1. Emotion out of control

Pathos describes:

- feelings that dominate reason
- desires that override moral judgment
- impulses that lead behavior

---

2. Distorted affection

It can refer to:

- love turned into lust
- desire turned into obsession
- emotion detached from holiness

---

3. Contrast between order and disorder

Scripture distinguishes between:

- God-ordered desires
- flesh-driven passions

Pathos represents the latter when corrupted.

---

4. Inner instability

It reflects:

- lack of self-control
- emotional dominance over will
- susceptibility to temptation

Key Characteristics

1. Strong emotional intensity

Pathos always involves:

- deep feeling
- strong impulse
- passion

---

2. Potential for moral disorder

In ethical contexts, it becomes:

- excessive desire
- uncontrolled affection
- sinful craving

---

3. Internal driving force

It affects:

- behavior
- choices
- priorities

---

4. Can be neutral or negative

Depending on context:

- neutral: experience, suffering
- negative: disordered passion

Spiritual Insight

Pathos is spiritually significant because Scripture teaches that human emotion is powerful but must be governed by truth and righteousness.

It reflects:

- the danger of desire without restraint
- emotion becoming master instead of servant
- affection detached from holiness

In moral lists like Colossians 3:5 (Colossians), it is grouped with earthly behaviors because:

> "unchecked desire belongs to the old life, not the renewed mind."

At its core, pathos represents:

> "emotion or desire that has exceeded its proper boundary and begun to govern behavior."

Concise Definition

πάθος (pathos):
strong passion or emotion; in biblical moral context, often refers to disordered or excessive affection that overwhelms self-control and leads to moral imbalance or sinful desire.

ἐπιθυμία 1939. Epithumia: [concupiscence] passionate longing, desire, eagerness for, inordinate desire, lust: is a neutral term denoting the presence of strong desires or impulses, longings or passionate craving (whether it is good or evil is determined by the context) directed toward an object.

Usage: In the New Testament, "epithumia" is often used to describe a strong desire or longing, which can be either positive or negative depending on the context. It frequently refers to sinful desires or lusts that are contrary to God's will. However, it can also denote a strong, earnest desire for something good, such as the longing to see Christ or to be with fellow believers.

Cultural and Historical Background: In the Greco-Roman world, desires were often seen as powerful forces that could lead individuals astray if not properly controlled. The New Testament writers, influenced by Jewish teachings, emphasized the importance of aligning one's desires with God's will. The concept of "epithumia" was particularly relevant in addressing the moral and ethical challenges faced by early Christians living in a pagan society.

Spiritual Meaning

In biblical theology, epithymia represents the power of desire within the human heart, which can either be aligned with God or corrupted by sin.

---

1. Desire as a moral force

Desire itself is not neutral in effect:

- it drives behavior
- it shapes decisions
- it influences spiritual direction

---

2. When desire becomes disordered

Epithymia becomes sinful when it:

- overrides obedience
- becomes self-centered
- seeks fulfillment apart from God

---

3. Internal origin of sin

Scripture teaches that sin often begins with:

> “desire conceived in the heart”

So epithymia is often the seed stage of moral failure.

---

4. Contrast between Spirit and flesh

It represents the internal conflict between:

- Spirit-led desire
- flesh-driven craving

Key Characteristics

1. Strong inward craving

Epithymia is:

- intense
- motivating
- emotionally or physically driven

---

2. Direction determines moral value

It can be:

- good (desire for God or righteousness)
- bad (lust or sinful craving)

---

3. Root of temptation process

It often:

- arises internally
- leads to action if unchecked
- becomes sin when acted upon improperly

---

4. Deep psychological and spiritual force

It operates at:

- heart level
- thought level

- emotional level

Spiritual Insight

Epithymia is spiritually significant because Scripture identifies desire as one of the most powerful forces shaping human behavior.

It reflects:

- the tension between holiness and temptation
- the internal battlefield of the heart
- the importance of governing desire under truth

In passages like James 1 (James), epithymia is shown as the starting point of sin's progression, moving from desire → temptation → sin → death.

At its core, epithymia represents:

> "the power of desire—capable of producing either holiness when governed by God, or sin when ruled by the flesh."

Concise Definition

ἐπιθυμία (epithymia):
strong desire or craving; in biblical moral context, the inner drive of longing that can be either righteous or sinful depending on its direction and control, often referring to lust or concupiscence when misdirected.

αἰσχρολογία 148. Aischrologia: [filthy communication] abusive language, filthy speech, foul language. low and obscene speech.

Usage: The term "aischrologia" refers to speech that is considered shameful, indecent, or obscene. It encompasses language that is morally degrading or offensive, often associated with vulgarity or profanity. In the New Testament, it is used to admonish believers to avoid such speech, emphasizing the importance of purity in communication.

Cultural and Historical Background: In the Greco-Roman world, rhetoric and speech were highly valued, and the use of language was seen as a reflection of one's character. The early Christian community, living within this cultural context, was called to a higher standard of speech that reflected their new identity in

Christ. The use of "aischrologia" would have been seen as contrary to the virtues of holiness and purity that were expected of believers.

Spiritual Meaning

In biblical theology, aischrologia represents outward expression of inner moral corruption through speech.

---

1. Speech reveals inner condition

It reflects:

- corrupt thoughts
- impure desires
- lack of spiritual discipline

---

2. Corruption of communication

Speech is meant for:

- truth
- encouragement
- edification

Aischrologia replaces this with:

- impurity
- degradation
- moral insensitivity

---

3. Normalization of shameful speech

It reflects a condition where:

- shame boundaries are lost
- vulgarity becomes acceptable
- conscience is dulled

---

4. Opposition to holiness

It directly conflicts with:

- purity of heart
- reverent speech
- godly communication

Key Characteristics

1. Shameful or filthy content

Aischrologia involves:

- obscene words
- crude expressions
- morally inappropriate speech

---

2. Verbal expression only

It specifically refers to:

- spoken communication
- language habits
- conversational tone

---

3. Moral degradation of speech

It reflects:

- lack of restraint
- disregard for dignity
- erosion of respect in language

---

4. Habitual communication pattern

It can become:

- a speaking style
- a cultural norm
- a learned behavior

Spiritual Insight

Aischrologia is spiritually significant because Scripture teaches that speech is a direct reflection of the heart's condition.

It reflects:

- the corruption of language under sin
- the outward expression of inward impurity
- the loss of reverence in communication

In Colossians 3:8, it is grouped with anger and malice because together they represent:

> "the old nature expressed through both attitude and speech."

At its core, aischrologia represents:

> "speech that is morally corrupted and unworthy of a transformed life."

Concise Definition

αἰσχρολογία (aischrologia):
filthy or shameful speech; obscene, vulgar, or morally corrupt language that dishonors God, degrades communication, and reflects an impure heart.

---

1 Thessalonians 2:5

κολακεία 2850. kolakeia: [flattering] with a view to advantage or gain. Kolakeia contains the idea of deception for selfish ends. It is flattery not merely for the sake of giving pleasure to others but for the sake of self interest. It is deception by "slick" eloquence (sounds like many politicians we know doesn't it?) with the idea of winning over the listener's heart in order to exploit not edify.

Usage: The term "kolakeia" refers to insincere praise or excessive compliments given with the intention of gaining favor or advantage. In the biblical context, it often carries a negative connotation, highlighting deceitful or manipulative speech that lacks genuine love or truth.

Cultural and Historical Background: In ancient Greek culture, flattery was often viewed with suspicion, as it was associated with manipulation and deceit. Philosophers like Aristotle criticized flattery as a vice, contrasting it with genuine friendship. In the Greco-Roman world, flattery was commonly used in

political and social contexts to gain influence or favor from those in power. The early Christian community, valuing truth and sincerity, would have been wary of such practices, emphasizing honest and loving communication.

Spiritual Meaning

In biblical theology, kolakeia represents speech that distorts truth and relationships through insincere praise aimed at manipulation.

---

1. Corruption of truth in speech

It replaces:

- honesty with
- manipulation

---

2. Exploitation through words

It uses language to:

- gain favor
- influence decisions
- control perception

---

3. Damage to trust

Because it is insincere, it leads to:

- deception
- broken trust
- distorted relationships

---

4. Opposite of sincere love

It imitates kindness but lacks:

- truth
- integrity

- genuine concern

Key Characteristics

1. Insincere praise

Kolakeia involves:

- exaggerated compliments
- praise without truth

---

2. Hidden self-interest

The motive is often:

- personal gain
- influence
- manipulation

---

3. Smooth or pleasing speech

It is:

- socially appealing
- persuasive
- emotionally attractive

---

4. Deceptive intent

Despite its pleasant tone, it is:

- dishonest in purpose
- misleading in effect

Spiritual Insight

Kolakeia is spiritually significant because Scripture warns that words can either serve truth or disguise deception.

It reflects:

- the misuse of speech for personal advantage
- the danger of outward kindness without inward truth
- the vulnerability of people to persuasive language

In passages like 1 Thessalonians 2:5, it is rejected in apostolic ministry because:

> "true service to God must be free from manipulation and hidden motives."

At its core, kolakeia represents:

> "speech that appears kind but is actually designed to influence and benefit the speaker rather than serve truth."

Concise Definition

κολακεία (kolakeia):
flattery or insincere praise; speech that appears kind but is used to manipulate, gain favor, or deceive for personal advantage rather than express truth or genuine goodwill.

---

1 Timothy 1:6, 9-10

ματαιολογία 3150. Mataiologia: [vain jangling] idle or foolish talk, vain speaking. fruitless discussion. empty, profitless, aimless. These people in Crete could talk glibly but all their talk was ineffective in bringing anyone one step nearer goodness. Their talk produced no spiritual benefits, and in fact robbed the hearers of the truth which led them into error. The Cynics used to say that all knowledge which is not profitable for virtue is vain.

Usage: The term "mataiologia" refers to speech that is empty, futile, or devoid of substance. It is used to describe conversations or teachings that lack truth and are ultimately unproductive or misleading. In a biblical context, it often pertains to false teachings or discussions that distract from the core truths of the Christian faith.

Cultural and Historical Background: In the Greco-Roman world, rhetoric and speech were highly valued, and the ability to speak persuasively was a prized skill. However, the early Christian community was

cautioned against being swayed by eloquent but empty words that did not align with the teachings of Christ. The term "mataiologia" would have been understood as a warning against engaging in or being influenced by such fruitless discussions.

Spiritual Meaning

In biblical theology, mataiologia represents the corruption of speech when words are divorced from truth, purpose, and edification.

---

1. Speech without spiritual fruit

It reflects:

- talking that produces no growth
- words that do not build up faith
- conversation detached from truth

---

2. Distraction from sound doctrine

It leads to:

- doctrinal confusion
- misplaced focus on speculation
- departure from the gospel’s simplicity

---

3. Illusion of importance

It often sounds:

- intellectual
- religious
- impressive

but is actually:

> empty noise without spiritual substance

---

4. Waste of spiritual energy

It produces:

- division
- distraction
- confusion rather than clarity

Key Characteristics

1. Empty content

Mataiologia is:

- hollow
- unproductive
- lacking truth

---

2. Verbally active but spiritually idle

It may involve:

- much talking
- little meaning
- no transformation

---

3. Often theological or intellectual in form

It can appear as:

- religious debate
- speculative teaching
- doctrinal distraction

---

4. Produces confusion rather than clarity

Instead of building faith, it:

- distracts
- complicates
- weakens understanding

Spiritual Insight

Mataiologia is spiritually significant because Scripture warns that not all speech that sounds religious is spiritually valuable.

It reflects:

- the danger of empty religious talk
- the temptation to replace truth with speculation
- the drift from gospel simplicity into meaningless discussion

In 1 Timothy, it is condemned because it leads believers away from:

> "faith, love, and a pure heart"

At its core, mataiologia represents:

> "speech that produces sound but not substance, activity but not truth, words but not life."

Concise Definition

ματαιολογία (mataiologia):
vain or empty speech; meaningless talk or discussion that lacks truth, substance, or spiritual value and produces confusion rather than edification or understanding.

ψεύστης 5583. Pseustés: [liars] ψευδής 5571. Pseudés[liars] deceiver. a person who falsifies, misrepresents (distorts, misleads). false, deceitful, lying, untrue. A person who knowingly utters falsehood; one who declares to another as a fact what he knows to be not true, and with an intention to deceive him. The uttering of falsehood by mistake, and without an intention to deceive, does not constitute one a liar.

Usage: The term "pseustés" is used in the New Testament to denote someone who speaks falsehoods, a deceiver, or one who is untruthful. It carries a strong moral implication, often used to describe those who are opposed to the truth of God and His Word.

Cultural and Historical Background: In the Greco-Roman world, truthfulness was a valued virtue, and lying was seen as a vice. In Jewish culture, truth was deeply connected to the character of God, who is described as the God of truth. Therefore, being labeled a "liar" was a serious accusation, implying a fundamental opposition to God's nature and commandments.

Spiritual Meaning

In biblical theology, ψεύστης represents a person whose character is aligned with falsehood rather than truth.

---

1. Identity shaped by falsehood

It reflects:

- a life oriented toward deception
- rejection of truth as a guiding principle

---

2. Opposition to God's nature

God is described as truth; therefore the liar represents:

- separation from divine truth
- contradiction of God's character

---

3. Moral and spiritual danger

A pseustēs is not just socially harmful but:

- spiritually destructive
- relationally corrosive
- truth-rejecting in nature

---

4. Fruit of inner corruption

Lying is portrayed as flowing from:

- inner darkness
- moral disorder
- rejection of righteousness

Key Characteristics

1. Habitual falsehood

A pseustēs is:

- consistently untruthful
- not merely accidental in speech

---

2. Speech-based deception

It involves:

- lying words
- false testimony
- misleading statements

---

3. Character definition

It describes:

- identity shaped by deceit
- not just isolated actions

---

4. Opposition to truth

It stands against:

- honesty
- integrity
- divine truth

Spiritual Meaning

In biblical theology, ψευδής represents anything that deviates from truth, whether in speech, teaching, or identity.

---

1. Contrast with truth

It is defined entirely in opposition to:

- truth
- reality
- God’s word

---

2. Deception as spiritual danger

Falsehood leads to:

- spiritual confusion
- moral distortion
- separation from truth

---

3. Source of false teaching and deception

It underlies:

- false prophets
- false witnesses
- misleading doctrine

---

4. Reality distortion

It represents:

- what appears real but is not
- speech or teaching that misleads

Key Characteristics

1. Quality of falsehood

Pseudēs describes:

- things that are untrue
- statements that deceive

---

2. Broader than lying

It applies to:

- speech
- teaching

- claims
- appearances

---

3. Opposite of truth

It directly contrasts:

- truth (ἀλήθεια)
- honesty
- reliability

---

4. Can describe people or things

It is flexible:

- false prophet
- false testimony
- false statement

Spiritual Insight (Both Terms)

Together, ψεύστης (person of lies) and ψευδής (that which is false) show a complete biblical picture of falsehood:

- ψεύστης → the one who lies (source of deception)
- ψευδής → the thing that is false (content of deception)

They reflect:

- corruption of speech
- corruption of teaching
- corruption of identity

At their core, both represent:

> "departure from truth in both being and expression."

Concise Definitions

ψεύστης (pseustēs):
a liar; one whose character is defined by falsehood or deception.

ψευδής (pseudēs):
false or untrue; that which is not in accordance with truth and therefore deceptive or misleading.

ἐπίορκος 1965. Epiorkos: [perjured persons] sworn falsely, a perjurer.

Usage: The term "epiorkos" refers to someone who swears falsely or commits perjury. In a biblical context, it denotes a person who breaks an oath or makes a false promise, thus violating the sacredness of their word. This term underscores the importance of truthfulness and integrity in speech, especially when invoking God's name in an oath.

Cultural and Historical Background: In ancient Greek and Jewish cultures, oaths were considered solemn and binding. They were often made in the name of a deity, which added a divine witness to the promise. Breaking an oath was not only a legal offense but also a moral and spiritual transgression. In Jewish law, perjury was condemned, and truthfulness was a key aspect of righteous living. The New Testament continues this emphasis, urging believers to let their "yes" be "yes" and their "no" be "no" (Matthew 5:37).

Spiritual Meaning

In biblical theology, ἐπίορκος represents the violation of sacred truth commitments, not just casual dishonesty.

---

1. Corruption of truth under sacred witness

It reflects:

- speaking falsely while invoking truth or God
- abusing the seriousness of vows

---

2. Breakdown of trust

Epiorkos destroys:

- legal trust
- relational integrity
- covenant reliability

---

3. Violation of divine accountability

Because oaths involve God as witness, it implies:

- disrespect for divine truth
- manipulation of sacred speech

---

4. Escalated form of lying

It is more severe than ordinary falsehood because:

- it occurs under oath
- it involves formal commitment to truth

Key Characteristics

1. Oath-centered deception

Epiorkos specifically involves:

- sworn statements
- formal promises
- legal or covenantal declarations

---

2. Intentional violation

It implies:

- deliberate breaking of truth commitments
- not accidental error

---

3. High moral seriousness

It is treated as:

- legal offense
- spiritual offense
- social betrayal

---

4. Connection to truthfulness ethics

It violates:

- integrity of speech
- reliability of testimony
- trust in communication

Spiritual Insight

Epiorkos is spiritually significant because Scripture treats truth under oath as a reflection of God's own faithfulness.

It reflects:

- abuse of sacred speech
- corruption of trust at the highest level
- separation between spoken truth and actual behavior

In 1 Timothy 1:10, it is placed among serious sins because:

> "truth is not only about words, but about faithfulness under accountability before God."

At its core, epiorkos represents:

> "the betrayal of truth when it is most solemnly affirmed."

Concise Definition

ἐπίορκος (epiorkos):
a perjured person; one who breaks an oath or swears falsely under solemn commitment, violating truth in a legally or morally binding declaration.

ἀνδραποδιστής 405. Andrapodistés: [menstealers] a slave dealer, an enslaver, one who forcibly enslaves, a kidnapper.

Usage: The term "andrapodistés" refers to a person who engages in the act of capturing and selling individuals as slaves. In the New Testament, it is used to describe those who exploit others for personal gain, particularly through the abhorrent practice of human trafficking.

Cultural and Historical Background: In the ancient Greco-Roman world, slavery was a common institution, and individuals could become slaves through various means, including war, piracy, and kidnapping. Slave traders, or "andrapodistés," were those who profited from the buying and selling of human beings. This practice was widespread and accepted in many ancient societies, although it was contrary to the ethical teachings of the early Christian church, which emphasized the inherent dignity and worth of every individual as created in the image of God.

Spiritual Meaning

In biblical theology, ἀνδραποδιστής represents the extreme violation of human dignity created in the image of God.

---

1. Attack on human dignity

It reflects:

- treating people as property
- stripping away God-given identity
- reducing persons to commodities

---

2. Violation of divine order

Because humanity is created in God’s image, this sin represents:

- rebellion against God’s design for human worth
- destruction of relational and social justice

---

3. Rooted in greed and power

It is driven by:

- exploitation
- profit through oppression
- domination over others

---

4. Moral severity in Scripture

Its placement among sins like murder and perjury shows:

> it is not a lesser social offense, but a serious moral corruption.

Key Characteristics

1. Forced control of persons

Andrapodistēs involves:

- kidnapping
- capture
- coercive enslavement

---

2. Commercial exploitation

It often includes:

- selling people
- profiting from human captivity

---

3. Dehumanization

It treats people as:

- objects
- property
- commodities

---

4. Criminal and moral wrongdoing

It violates:

- justice
- human dignity
- divine law

Spiritual Insight

Andrapodistēs is spiritually significant because Scripture consistently upholds the sacred value of human life and freedom under God.

It reflects:

- the distortion of power into oppression
- the collapse of love into exploitation
- the denial of God's image in others

In 1 Timothy 1:10, its inclusion shows that:

> "systems or acts that enslave and exploit human beings are fundamentally opposed to God's righteous order."

At its core, andrapodistēs represents:

> "the stealing of human freedom and dignity through force, deception, or exploitation."

Concise Definition

ἀνδραποδιστής (andrapodistēs):
a man-stealer or slave-dealer; one who kidnaps or traffics human beings, treating people as property through force or deceit, in violation of justice and divine law.

---

1 Timothy 3:3, 8

πλήκτης 4131. pléktés: [striker] contentious person, brawler. pugnacious. is literally a striker (one who hits another with force), a fist fighter and figuratively one who is a violent, contentious and quarrelsome.

Usage: The term "pléktés" is used in the New Testament to describe someone who is violent or a bully, particularly in the context of physical aggression. It conveys the idea of a person who is prone to striking others, either literally or metaphorically, and is often associated with a lack of self-control and a propensity for conflict.

Cultural and Historical Background: In the Greco-Roman world, physical violence and aggression were not uncommon, especially among those in positions of power or authority. The term "pléktés" would have

been understood as a negative trait, particularly for leaders within the early Christian community, who were expected to exhibit self-control and gentleness. The cultural expectation for leaders was to be examples of moral integrity and peace, contrasting with the often harsh and violent leadership styles seen in secular society.

Spiritual Meaning

In biblical theology, πλήκτης represents the outward expression of uncontrolled anger through physical aggression.

---

1. Anger turned into action

It reflects:

- internal wrath becoming external violence
- loss of emotional control
- impulsive aggression

---

2. Opposite of spiritual leadership

Because leaders are called to be:

- gentle (πρᾷος)
- peaceable (εἰρηνικός)

plēktēs is disqualifying because it shows:

lack of spiritual maturity and restraint

---

3. Breakdown of self-control

It reveals:

- dominance of emotion over reason
- failure to restrain impulses
- unstable character

---

4. Threat to community peace

A violent person creates:

- fear
- instability
- relational damage

Key Characteristics

1. Physical aggression

Plēktēs involves:

- hitting
- striking
- violent confrontation

---

2. Habitual temperament

It describes:

- a pattern of behavior
- not isolated incidents

---

3. Anger-driven action

It is often fueled by:

- wrath (ὀργή)
- frustration
- lack of patience

---

4. Lack of restraint

It reflects:

- poor self-control
- impulsive reactions

Spiritual Insight

Plēktēs is spiritually significant because Scripture emphasizes that true strength is shown in restraint, not aggression.

It reflects:

- the failure to govern anger
- the transformation of emotion into harm
- the absence of Christlike gentleness

In pastoral qualifications (1 Timothy; Titus), its exclusion shows:

> "spiritual leadership requires mastery over impulse, not domination through force."

At its core, plēktēs represents:

> "anger expressed through physical violence due to lack of self-control."

Concise Definition

πλήκτης (plēktēs):
a striker or violent person; one who is habitually aggressive and prone to physical violence, reflecting a lack of self-control and disqualifying temperament in biblical moral teaching.

αἰσχροκερδής 146. Aischrokerdés: [greedy of filthy lucre] fond of sordid gain. Greedy. shamelessly greedy, avaricious (excessively acquisitive especially in seeking to hoard riches), a seeker of gain in disgraceful ways. It describes a man who does not care how he makes money so long as he makes it.

Usage: The term "aischrokerdés" is used in the New Testament to describe a person who is motivated by shameful or dishonest gain. It characterizes individuals who prioritize personal profit over integrity, often at the expense of ethical or moral standards. This term is typically used in the context of leadership within the church, warning against those who might exploit their position for financial gain.

Cultural and Historical Background: In the Greco-Roman world, where the early church was established, financial gain was often pursued aggressively, sometimes through unethical means. The early Christian community, however, was called to a higher standard of conduct, emphasizing integrity, generosity, and selflessness. Leaders within the church were expected to model these virtues, avoiding any semblance of greed or exploitation.

Spiritual Meaning

In biblical theology, αἰσχροκερδής represents the corruption of character through love of dishonest gain.

---

1. Corruption of motives

It reflects:

- desire for wealth overriding righteousness
- prioritizing profit over integrity
- compromised values

---

2. Abuse of position or influence

It often involves:

- using authority for financial advantage
- exploiting others for personal gain

---

3. Distortion of stewardship

Instead of seeing resources as stewardship from God, it treats them as:

- opportunity for self-enrichment
- regardless of moral cost

---

4. Opposite of godly leadership

Scripture contrasts it with:

- servant-hearted leadership
- integrity in stewardship
- selfless service

Key Characteristics

1. Greed for gain

Aischrokerdēs involves:

- strong desire for profit
- willingness to pursue money above all else

---

2. Ethical compromise

It includes:

- dishonest methods
- exploitation
- lack of moral restraint in business or leadership

---

3. Shameful character of gain

The emphasis is not just profit, but:

- disgraceful or unethical profit

---

4. Leadership disqualification

It is especially condemned in:

- spiritual overseers
- those entrusted with authority

Spiritual Insight

Aischrokerdēs is spiritually significant because Scripture consistently teaches that the love of gain corrupts both character and calling when it overrides righteousness.

It reflects:

- the danger of materialism in spiritual roles
- the temptation to exploit trust for profit
- the erosion of integrity through greed

In Titus and 1 Timothy, its prohibition shows:

> "those who serve God must not be driven by financial ambition but by faithful stewardship."

At its core, aischrokerdēs represents:

> “the pursuit of profit at the cost of moral integrity.”

Concise Definition

αἰσχροκερδής (aischrokerdēs):
greedy for shameful or dishonest gain; one who seeks profit through unethical, corrupt, or disgraceful means, especially disqualifying in moral and spiritual leadership.

δίλογος 1351. Dilogos: [doubletongued] double-tongued, deceitful. double-saying," i.e. deceitful by saying one thing but meaning another – literally, "two-sayings." ("double-speaking") describes someone leaving a deliberate misimpression – acting like a spiritual "weathervane" by reversing their position (taking different sides of an issue whenever it is convenient or expedient). This person is unstable (vacillating), "speaking out of both sides of their mouth." It means saying one thing and meaning another, and making different representations to different people about the same thing.”

Usage: The term "dilogos" is used to describe someone who is insincere or deceitful in their speech, often saying one thing to one person and something different to another. It implies a lack of integrity and consistency in communication, often for manipulative purposes.

Cultural and Historical Background: In the Greco-Roman world, rhetoric and speech were highly valued, and the ability to speak persuasively was a prized skill. However, being "double-tongued" was seen as a negative trait, as it indicated a lack of honesty and reliability. In the early Christian community, integrity in speech was crucial for maintaining trust and unity among believers.

Spiritual Meaning

In biblical theology, δίλογος represents the corruption of speech through inconsistency and hidden motives.

---

1. Lack of integrity in speech

It reflects:

- words not aligned with truth

- speech shaped by convenience rather than conviction

---

2. Hidden manipulation

It often involves:

- saying what others want to hear
- avoiding truth to maintain advantage

---

3. Breakdown of trust

Dilogos leads to:

- relational instability
- loss of credibility
- fractured community trust

---

4. Opposite of sincerity

It stands against:

- honesty
- transparency
- single-hearted communication

Key Characteristics

1. Inconsistent speech

A dilogos person:

- says different things in different contexts
- lacks verbal consistency

---

2. Audience-driven messaging

Speech is shaped by:

- who is listening
- what advantage can be gained

---

3. Deceptive potential

Even if subtle, it results in:

- confusion
- mistrust
- manipulation

---

4. Character issue, not just speech issue

It reflects:

- divided heart
- lack of integrity
- unstable moral character

Spiritual Insight

Dilogos is spiritually significant because Scripture emphasizes that speech is meant to reflect a unified and truthful heart.

It reflects:

- the fragmentation of integrity
- the temptation to please people rather than speak truth
- the erosion of trust within community leadership

In 1 Timothy 3:8, its prohibition shows:

> "those who serve must have one voice that reflects one truth, not multiple versions of it."

At its core, dilogos represents:

> "speech divided by audience, not anchored in truth."

Concise Definition

δίλογος (dilogos):
double-tongued; a person who speaks inconsistently, saying different things to different people, reflecting lack of integrity and sincerity in communication.

---

1 Timothy 5:13

ἀργός 692. argos [idle] inactive, lazy, thoughtless, unprofitable, injurious. Careless. free from labor, at leisure. being unwilling to work, wanting nothing to do, shunning the labor which one ought to perform - idle, neglectful or lazy.

Usage: In the New Testament, "argos" is used to describe a state of idleness or laziness, often with a moral or ethical implication. It conveys the idea of being unproductive or not fulfilling one's duties, whether in a physical, spiritual, or moral sense. The term is used to admonish believers against a lifestyle that neglects responsibility and diligence.

Cultural and Historical Background: In the Greco-Roman world, work was often seen as a virtue, and idleness was frowned upon. The early Christian community, influenced by Jewish teachings, also valued hard work and diligence as expressions of faithfulness to God. Idleness was not only seen as a personal failing but also as a potential threat to the community's well-being and witness.

Spiritual Meaning

In biblical theology, ἀργός represents wasted potential—whether in speech, action, or spiritual life.

---

1. Empty speech or action

It reflects:

- words without purpose
- actions without fruit
- life without productivity

---

2. Accountability for inactivity

Scripture shows that even inactivity is morally significant:

- wasted time
- neglected responsibility
- unfruitful living

---

3. Contrast with spiritual fruitfulness

Believers are called to be:

- fruitful
- active in good works
- productive in faith

Argos represents the opposite:

> "a life that produces nothing of value."

---

4. Moral neutrality becomes moral failure

Even if not openly sinful, idleness becomes:

- neglect
- irresponsibility
- missed purpose

Key Characteristics

1. Lack of productivity

Argos means:

- not producing results
- not fulfilling function

---

2. Inactivity or laziness

It involves:

- avoiding effort
- spiritual or practical passivity

3. Wasted capacity

It reflects:

- unused potential
- neglect of gifts or responsibility

---

4. Accountability before God

Even “idle” things are not meaningless:

- words are judged
- actions are weighed
- stewardship is expected

Spiritual Insight

Argos is spiritually significant because Scripture emphasizes that life, words, and gifts are meant for purpose and fruitfulness.

It reflects:

- the danger of spiritual laziness
- the accountability of even “small” or “idle” actions
- the contrast between fruitfulness and waste

In Matthew 12:36, the warning about “idle words” shows:

> “even what seems insignificant carries moral weight before God.”

At its core, argos represents:

> “that which fails to produce what it was designed to produce.”

Concise Definition

ἀργός (argos):
idle or unproductive; inactive or lazy in a way that results in wasted purpose, lack of fruitfulness, or failure to fulfill intended function.

περίεργος 4021. Periergos [busybodies] overly careful, curious, meddling, subst. a busybody. of things: over-wrought; superfluous; uncanny. busy about trifles and neglectful of important matters. of people who scurry about fussing over, and meddling in, other peoples' affairs being overwrought with unnecessary care." It was also a standard term for black arts or magic.

Usage: The term "periergos" is used in the New Testament to describe individuals who are overly concerned with matters that do not pertain to them, often involving themselves in the affairs of others in an intrusive or unnecessary manner. It conveys a sense of being meddlesome or engaging in activities that are not productive or beneficial.

Cultural and Historical Background: In the Greco-Roman world, social order and community harmony were highly valued. Individuals who were considered "periergos" disrupted this harmony by involving themselves in matters that were not their concern. Such behavior was frowned upon as it could lead to gossip, division, and unnecessary conflict within the community. The early Christian church, emphasizing unity and love, discouraged such behavior to maintain peace and focus on spiritual growth.

Spiritual Meaning

In biblical theology, περίεργος represents the misuse of attention and activity—being busy without purpose or boundary.

---

1. Misplaced focus

It reflects:

- attention on others instead of personal responsibility
- distraction from spiritual growth

---

2. Breakdown of order in life

Instead of:

- fulfilling one’s calling
- maintaining peace in community

the periergos person:

- intrudes into others’ lives
- neglects their own duties

---

3. Source of conflict

Busybody behavior leads to:

- gossip
- tension
- relational disruption

---

4. Contrast with productive living

Scripture emphasizes:

- working quietly
- minding one's own affairs
- living peacefully

Periergos represents the opposite:

> "activity without purpose or proper boundaries."

Key Characteristics

1. Intrusive behavior

Periergos involves:

- meddling in private matters
- unwanted involvement in others' lives

---

2. Unfocused activity

It reflects:

- busy but unproductive behavior
- lack of proper priorities

---

3. Social disruption

It often results in:

- gossip
- conflict
- broken trust

---

4. Neglect of personal responsibility

The busybody:

- avoids their own duties
- focuses on others instead

Spiritual Insight

Periergos is spiritually significant because Scripture teaches that proper order in life includes both diligence in one's calling and restraint regarding others' affairs.

It reflects:

- misplaced curiosity
- distraction from spiritual growth
- breakdown of personal responsibility

In 1 Timothy 5:13, it is condemned alongside idleness because:

> "a lack of purpose often leads to interference in the lives of others."

At its core, periergos represents:

> "activity directed at the wrong things, especially the affairs of others instead of one's own responsibilities."

Concise Definition

περίεργος (periergos):
a busybody or meddler; one who is overly involved in the affairs of others, engaging in intrusive or unnecessary activity while neglecting proper personal responsibility.

---

1 Timothy 6:4

λογομαχία 3055. Logomachia [strifes of words] contention about words, an unprofitable controversy. dispute about words, war of words, or about trivial and empty things. Empty, fruitless talk.

Usage: The term "logomachia" refers to a contention or strife involving words. It implies a focus on verbal disputes, often characterized by arguments over semantics or trivial matters rather than substantive issues. In the New Testament, it is used to caution against engaging in fruitless debates that do not edify or promote godliness.

Cultural and Historical Background: In the Greco-Roman world, rhetoric and debate were highly valued skills, often used in public forums and philosophical discussions. However, the early Christian community was warned against engaging in pointless arguments that could lead to division and distract from the core message of the Gospel. The emphasis was on maintaining unity and focusing on the transformative power of the Word of God rather than getting entangled in endless debates over words.

Spiritual Meaning

In biblical theology, λογομαχία represents the corruption of truth-seeking into prideful verbal conflict.

---

1. Replacement of truth with argument

It reflects:

- focusing on winning debates rather than understanding truth
- elevating words above meaning

---

2. Source of division

Logomachia produces:

- doctrinal confusion
- relational tension
- unnecessary disputes within the community

---

3. Pride-driven intellect

It often comes from:

- intellectual arrogance
- desire to appear correct or superior
- competitiveness in discussion

---

4. Distraction from spiritual purpose

Instead of:

- building faith
- strengthening love
- encouraging unity

it leads to:

endless argument without growth

Key Characteristics

1. Word-centered conflict

Logomachia involves:

- disputes over terms
- arguments about phrasing or definitions

---

2. Unproductive debate

It results in:

- no spiritual benefit
- no practical resolution
- no growth in understanding

---

3. Pride and contention

It is often fueled by:

- ego
- competition
- desire to win arguments

---

4. Doctrinal distraction

It shifts focus from:

- truth
  to
- technical disputes

Spiritual Insight

Logomachia is spiritually significant because Scripture emphasizes that truth is meant to produce faith, love, and unity—not endless verbal conflict.

It reflects:

- the danger of intellectual pride
- the misuse of theological discussion
- the tendency to replace wisdom with argumentation

In 1 Timothy 6:4, it is condemned because:

> "arguments about words often produce division rather than edification."

At its core, logomachia represents:

> "conflict over words that obscures truth rather than revealing it."

Concise Definition

λογομαχία (logomachia):
word-strife; arguments and disputes over terminology or wording that produce contention and division rather than truth, understanding, or spiritual benefit.

ὑπόνοια 5283. Huponoia [evil surmisings] a supposition, suspicion. Evil surmising consists in imagining evil motives to be behind the words and the acts of others. Proceeding out of the heart not fully consecrated, evil surmising will attribute some selfish or evil motive to every good deed.

Usage: The term "huponoia" refers to an underlying thought or suspicion, often implying a deeper or hidden meaning behind what is apparent. It can denote a conjecture or an interpretation that goes beyond the surface level, suggesting an insight into the true nature of a matter.

Cultural and Historical Background: In ancient Greek culture, the concept of "huponoia" was significant in philosophical and rhetorical contexts. It was often used to describe the process of discerning deeper truths or meanings that were not immediately obvious. This idea was important in the interpretation of texts, speeches, and events, where understanding the underlying intentions or implications was crucial.

Spiritual Meaning

In biblical theology, ὑπόνοια represents distorted perception—when the mind assumes evil without truth.

---

1. Corruption of perception

It reflects:

- interpreting others through suspicion rather than love
- assuming hidden motives without evidence

---

2. Root of relational division

It leads to:

- broken trust
- unnecessary conflict
- hardened attitudes toward others

---

3. Opposite of charity (love)

Where love:

- believes the best

hypónoia:

- assumes the worst

---

4. Fertile ground for strife

It feeds:

- envy
- arguments
- accusations
- suspicion-driven conflict

Key Characteristics

1. Internal suspicion

Hypónoia is:

- a mental judgment
- not necessarily spoken

---

2. Lack of evidence

It involves:

- assumption without proof
- conclusions drawn from imagination or fear

---

3. Negative interpretation bias

It tends to:

- interpret actions as harmful
- assume bad intent

---

4. Relational damage potential

It can lead to:

- mistrust
- isolation

- conflict escalation

Spiritual Insight

Hypónoia is spiritually significant because Scripture warns against thought patterns that distort love and unity.

It reflects:

- the danger of suspicious thinking
- the breakdown of trust within community
- the shift from truth-based judgment to assumption-based judgment

In 1 Timothy 6:4, it appears as part of a chain of corrupt behaviors showing that:

> "when the mind becomes governed by pride and envy, it begins to interpret others through suspicion rather than truth."

At its core, hypónoia represents:

> "thinking beneath the surface, but without truth—leading to suspicion instead of understanding."

Concise Definition

ὑπόνοια (hypónoia):
suspicion or "evil surmising"; the act of forming negative assumptions about others without evidence, leading to mistrust, misjudgment, and relational division.

παραδιατριβή 3859. Paradiatribé [Perverse disputings] wrangling, constant arguing. useless debate. waste of time in unimportant matters, useless occupation.

Usage: The term "paradiatribé" refers to a form of discussion or argument, often implying a prolonged or contentious debate. In the context of the New Testament, it can denote a situation where individuals engage in verbal exchanges that may involve differing opinions or interpretations.

Cultural and Historical Background: In the Greco-Roman world, public discourse and debate were common practices, especially in philosophical and religious contexts. The term "paradiatribé" would have

been understood as a form of intellectual engagement, where ideas were exchanged, challenged, and defended. Such discussions were integral to the educational and rhetorical traditions of the time.

Spiritual Meaning

In biblical theology, παραδιατριβή represents corrupted communication—when discussion becomes an end in itself rather than a path to truth.

---

1. Endless argument without fruit

It reflects:

- talking that produces no wisdom
- debate that never resolves
- intellectual activity without spiritual progress

---

2. Pride-driven contention

It often arises from:

- desire to win arguments
- intellectual superiority
- refusal to submit to truth

---

3. Distortion of purpose

Instead of:

- teaching
- edification
- unity

it produces:

friction, confusion, and division

---

4. Spiritual drain

Paradiatribē consumes:

- attention
- time
- relational peace

without producing growth.

Key Characteristics

1. Continuous disputing

It is not isolated argument but:

- ongoing controversy
- habitual wrangling

---

2. Lack of resolution

It typically:

- goes in circles
- avoids conclusions
- resists agreement

---

3. Intellectual distortion

It often involves:

- twisted reasoning
- argumentative obsession
- focus on debate over truth

---

4. Relational damage

It leads to:

- division
- mistrust
- frustration

Spiritual Insight

Paradiatribē is spiritually significant because Scripture warns that truth is meant to produce transformation, not endless intellectual conflict.

It reflects:

- the danger of pride in discussion
- the misuse of doctrinal debate
- the shift from truth-seeking to argument-seeking

In 1 Timothy 6:5, it is placed among corrupt behaviors because:

> "when the heart is wrong, even religious discussion becomes a tool of division rather than edification."

At its core, paradiatribē represents:

> "arguments that persist without purpose, consuming truth in the process."

Concise Definition

παραδιατριβή (paradiatribē):
perverse or continual disputing; prolonged, fruitless controversy that distorts truth, produces division, and consumes energy without spiritual or practical benefit.

Titus 1:6-7, 16

ἀσωτία 810. Asótia [excess] wantonness, profligacy. Dissipation. spiritual wastefulness due to excessive behavior and the dire consequences it brings. describes indulgent or wasteful living, especially excessive drinking. Asotia is strictly speaking a description of the disposition of an ásotos or prodigal. Literally it is the picture of having no hope of safety, then describing the act of one who has abandoned himself to such reckless behavior.

Usage: The term "asótia" refers to a lifestyle characterized by excess, indulgence, and a lack of moral restraint. It implies a squandering of resources, both material and spiritual, in pursuit of hedonistic pleasures. In the New Testament, it is used to describe behaviors that are contrary to the disciplined and righteous life expected of believers.

Cultural and Historical Background: In the Greco-Roman world, "asótia" was often associated with the behavior of those who lived extravagantly and without regard for societal norms or personal responsibility. Such lifestyles were typically marked by excessive drinking, sexual immorality, and wastefulness. The term would have been understood by early Christians as a warning against adopting the hedonistic practices prevalent in the surrounding pagan culture.

Spiritual Meaning

In biblical theology, ἀσωτία represents the outward result of inner lack of self-control—life lived without stewardship, restraint, or purpose.

---

1. Waste of God-given resources

It reflects:

- misuse of blessings
- squandering of opportunity
- neglect of stewardship

---

2. Life ruled by appetite

It shows:

- desires governing decisions
- pleasure overriding wisdom
- absence of spiritual discipline

---

3. Opposite of Spirit-filled living

Instead of:

- order
- purpose
- self-control

it produces:

chaos, depletion, and spiritual emptiness

---

4. Progressive destruction

Asōtía often leads to:

- financial ruin
- relational damage
- moral collapse

Key Characteristics

1. Excessive indulgence

It involves:

- overconsumption
- uncontrolled pleasure-seeking

---

2. Wastefulness

It results in:

- squandering resources
- lack of stewardship

---

3. Lack of restraint

It reflects:

- absence of self-control
- impulsive living

---

4. Self-destructive pattern

It leads to:

- ruin over time
- degradation of life structure

Spiritual Insight

Asōtía is spiritually significant because Scripture contrasts wasteful living with purposeful stewardship under God.

It reflects:

- the danger of uncontrolled desire
- the misuse of blessings
- the collapse of disciplined living

In Luke 15, it shows how:

> "life detached from wisdom and restraint eventually destroys what it was given."

At its core, asōtía represents:

> "a life consumed by excess until nothing of value remains."

Concise Definition

ἀσωτία (asōtía):
wasteful excess or dissipation; a reckless, uncontrolled way of living that squanders resources and blessings through indulgence and lack of self-restraint.

ἀνυπότακτος 506. Anupotaktos [unruly] not subject to rule. not submissive; disobedient (unruly), unwilling to come under Christ's Lordship; refusing to "fall in line with" (fit in with) God's plan; uncooperative, with a defiant attitude towards duly-appointed authority; uncontrollable, refractory (unsubjected); anti-authoritarian (rebellious).

Usage: The term "anupotaktos" is used in the New Testament to describe individuals or groups who are not submissive to authority, whether it be divine, ecclesiastical, or civil. It conveys a sense of rebellion or refusal to be governed by established order. This word is often used in contexts that emphasize the importance of submission to rightful authority as a reflection of one's relationship with God.

Cultural and Historical Background: In the Greco-Roman world, societal order and hierarchy were highly valued, and insubordination was often met with severe consequences. The early Christian community, while advocating for spiritual freedom, also emphasized the importance of order and submission to

authority as a testimony to their faith. This was particularly relevant in a context where Christians were often viewed with suspicion and needed to demonstrate their integrity and respect for societal structures.

Spiritual Meaning

In biblical theology, ἀνυπότακτος represents the rejection of divinely established order.

---

1. Resistance to authority

It reflects:

- refusal to submit to rightful leadership
- resistance to correction or discipline

---

2. Breakdown of spiritual order

It shows:

- independence from God’s structure
- unwillingness to be governed by truth

---

3. Root of disorder

Anupotaktos leads to:

- instability
- conflict
- fragmentation in community life

---

4. Opposite of humility

Instead of:

- submission
- teachability
- obedience

it produces:

self-will and resistance

Key Characteristics

1. Refusal of submission

Anupotaktos involves:

- rejecting authority
- resisting guidance

---

2. Disorderly conduct

It results in:

- lack of discipline
- unruly behavior

---

3. Independent will

It reflects:

- self-rule without accountability
- unwillingness to be corrected

---

4. Structural disruption

It undermines:

- family order
- community stability
- spiritual leadership structures

Spiritual Insight

Anupotaktos is spiritually significant because Scripture emphasizes that order and submission are part of both creation and spiritual life under God.

It reflects:

- the danger of self-will
- the rejection of authority structures established for good
- the breakdown of harmony in relationships

In Titus 1:6, its use in leadership qualifications shows:

> "those who lead others must first demonstrate submission and order in their own household."

At its core, anupotaktos represents:

> "a will that refuses to come under rightful order or authority."

Concise Definition

ἀνυπότακτος (anupotaktos):
unruly or insubordinate; one who refuses to submit to authority or order, displaying a rebellious and undisciplined disposition.

αὐθάδης 829. Authadés [selfwilled] describes a man who has a self loving, self seeking spirit, who is so pleased with himself that nothing else pleases him and he cares to please nobody. He is preoccupation with his own interests. His is so dominated by self–interest and lack of consideration of others, that he arrogantly asserts his own will He is self-satisfied, self-centered, self-complacent, arrogant, proud, haughty, stubborn, willful, inflexible, presumptuous, unaccommodating, harsh, despising others, dictatorial, dogmatic, impatient of contradiction, and unyielding.

Usage: The Greek word "authadés" is used to describe someone who is self-willed, obstinate, or arrogantly stubborn. It conveys a sense of self-pleasure or self-interest that disregards others' opinions or authority. In the New Testament, it often carries a negative connotation, highlighting a character trait that is contrary to the humility and submission encouraged in Christian teachings.

Cultural and Historical Background: In the Greco-Roman world, virtues such as humility and self-control were often esteemed, especially in philosophical circles. However, the culture also celebrated individualism and personal achievement, which could lead to self-willed behavior. In the context of the early Christian church, being "authadés" was seen as a vice, as it opposed the communal and selfless nature of Christian life. The early church emphasized the importance of submission to God's will and the needs of the community over personal desires.

Spiritual Meaning

In biblical theology, αὐθάδης represents the elevation of self-will above God's will and the well-being of others.

---

1. Self as ultimate authority

It reflects:

- "my way is right because I want it" thinking
- rejection of correction or accountability

---

2. Resistance to divine order

It shows:

- unwillingness to submit to God's structure
- preference for personal desire over righteousness

---

3. Source of relational conflict

Authadēs behavior leads to:

- stubborn disputes
- broken unity
- leadership failure

---

4. Opposite of humility

Instead of:

- listening
- yielding
- learning

it produces:

prideful self-rule

Key Characteristics

1. Self-centered decision-making

Authadēs involves:

- prioritizing personal desire
- ignoring counsel or correction

---

2. Stubborn independence

It reflects:

- refusal to compromise
- resistance to authority or guidance

---

3. Arrogant confidence

It often includes:

- overestimating one's own judgment
- dismissing others' input

---

4. Leadership danger

In leadership contexts it leads to:

- domination rather than service
- inability to be corrected
- misuse of authority

Spiritual Insight

Authadēs is spiritually significant because Scripture consistently contrasts self-will with submission to God and humility toward others.

It reflects:

- the danger of ego-driven leadership
- the corruption of authority through pride
- the refusal to be shaped by truth or correction

In Titus 1:7, its prohibition shows:

> "true leadership cannot be self-centered but must be governed by humility and accountability."

At its core, authadēs represents:

> "the will of self elevated above all other authority."

Concise Definition

αὐθάδης (authadēs):
self-willed or arrogant; one who is governed by personal desire and stubbornly refuses correction, submission, or external guidance.

James 2:1

προσωπολημψία 4382. Prosópolémpsia [respect of persons] partiality, favoritism. The idea is looking to see who someone is before deciding how to treat them. Stated another way, the idea is judging by appearance and on that basis giving special favor and respect. It pertains to judging purely on a superficial level, without consideration of a person's true merits, abilities, or character.

Usage: Prosópolémpsia refers to the act of showing favoritism or partiality, particularly in judgment or treatment of others. It implies making decisions or forming opinions based on external appearances or social status rather than on merit or justice. In the New Testament, it is used to emphasize the impartial nature of God's judgment and the call for believers to emulate this divine attribute.

Cultural and Historical Background: In the Greco-Roman world, social status and external appearances often influenced judgments and interactions. Favoritism was common, with people often receiving preferential treatment based on wealth, citizenship, or social connections. The early Christian community, however, was called to transcend these societal norms, reflecting the impartiality of God who judges not by outward appearances but by the heart.

Spiritual Meaning

In biblical theology, προσωπολημψία represents the distortion of justice through external bias rather than truth.

---

1. Corruption of judgment

It reflects:

- valuing appearance over character
- allowing social status to influence truth

---

2. Violation of divine character

Because God is impartial, favoritism:

- contradicts His nature
- distorts His justice in human behavior

---

3. Breakdown of community equality

It leads to:

- social division
- inequality in treatment
- oppression of the vulnerable

---

4. Incompatibility with faith

As shown in James 2, it is incompatible with:

- genuine faith
- love of neighbor
- righteousness

Key Characteristics

1. External bias

Prosōpolēmpsia involves:

- judging by appearance
- evaluating by status or wealth

---

2. Unequal treatment

It results in:

- preferential behavior toward some
- neglect or disadvantage toward others

---

3. Moral distortion

It replaces:

- truth-based judgment
  with
- image-based judgment

---

4. Social injustice

It produces:

- inequality
- favoritism in authority structures
- broken fairness

Spiritual Insight

Prosōpolēmpsia is spiritually significant because Scripture emphasizes that God's justice is rooted in truth, not appearance.

It reflects:

- the temptation to value outward status over inward character
- the corruption of fairness through bias
- the danger of allowing human perception to override divine standards

In James 2, it is directly opposed to faith because:

> "faith in Christ must reflect the impartial nature of God Himself."

At its core, prosōpolēmpsia represents:

> "judging by the face rather than by truth."

Concise Definition

προσωπολημψία (prosōpolēmpsia):
respect of persons; unjust favoritism or biased judgment based on outward appearance, status, or social position rather than truth and righteousness.

James 5:9

James 5:9
Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

στενάζω 4727. Stenazó [Grudge] literally describes an internal squeezing and denotes a feeling of sorrow which is internal. It means to sigh or groan either inwardly to ourselves or outwardly because of undesirable circumstances or oppression under which the individual suffers. Stenazo means to express grief by inarticulate or semi-articulate sounds. A groan is an audible expression of anguish due to physical, emotional, or spiritual pain.

James 5:9
Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

Usage: The verb "stenazó" conveys a deep, often involuntary expression of distress, longing, or burden. It is used to describe both physical and spiritual groaning, reflecting a sense of suffering or anticipation for relief. In the New Testament, it often signifies the groaning of creation, believers, or the Holy Spirit in response to the fallen state of the world and the longing for redemption.

Cultural and Historical Background: In the Greco-Roman world, groaning was a common expression of human suffering and longing. It was understood as a natural response to pain, oppression, or deep emotional turmoil. In Jewish thought, groaning was also associated with the anticipation of God's

deliverance and the coming of the Messiah. The New Testament writers, particularly Paul, use this term to articulate the tension between present suffering and future glory.

Spiritual Meaning

In biblical theology, στενάζω represents the expression of a world or soul under the weight of brokenness, longing for redemption.

---

1. Awareness of fallen condition

It reflects:

- recognition that things are not as they should be
- emotional response to suffering and sin

---

2. Longing for restoration

Groaning is often connected to:

- hope for future redemption
- desire for transformation

---

3. Deep spiritual pressure

It expresses:

- burdens too deep for words
- prayer beyond articulation

---

4. Not resentment, but burden

Unlike “grudge,” stenazō is not bitterness toward others, but:

sorrow under weight, not hostility

Key Characteristics

1. Internal pressure expressed outwardly

It involves:

- emotional heaviness
- audible sighing or groaning

---

2. Response to suffering or limitation

It arises from:

- pain
- mortality
- spiritual longing

---

3. Wordless expression

Often:

- beyond verbal expression
- expressed through sighs or groans

---

4. Connection to hope

In Scripture, groaning is often paired with:

- expectation of redemption
- hope for future relief

Spiritual Insight

Stenazō is spiritually significant because Scripture shows that groaning is not only human suffering, but also part of creation's anticipation of renewal.

It reflects:

- the tension between present suffering and future hope
- the soul's response to a fallen world
- the depth of longing for God's restoration

In Romans 8, groaning is not despair, but:

> “a sign that creation is not home yet.”

At its core, stenazō represents:

> “the deep sigh of a burdened heart longing for relief and restoration.”

Concise Definition

στενάζω (stenazō):
to groan or sigh under emotional, physical, or spiritual burden; an expression of deep inner distress or longing for relief and restoration.

---

1 peter 2:1

ὑπόκρισις 5272. Hupokrisis [hypocrisies] The idea is to pretend, to act as something one is not and so to act deceitfully, pretending to manifest traits like piety and love. It means to create a public impression that is at odds with one’s real purposes or motivations, and thus is characterized by play-acting, pretense or outward show. It means to give an impression of having certain purposes or motivations, while in reality having quite different ones.

Usage: In the New Testament, "hupokrisis" refers to the act of pretending or feigning to be what one is not, particularly in terms of moral or religious integrity. It denotes a discrepancy between one's public persona and private reality, often involving deceit or insincerity.

Cultural and Historical Background: In ancient Greek culture, "hupokrisis" originally referred to the art of acting or playing a role on stage. Over time, it came to be associated with the idea of pretense or insincerity in everyday life. In the context of the New Testament, it is used to criticize those who outwardly display piety or righteousness but inwardly harbor sin or deceit. This concept was particularly relevant in the religious context of first-century Judaism, where Jesus often confronted the Pharisees and religious leaders for their hypocritical behavior.

Spiritual Meaning

In biblical theology, ὑπόκρισις represents the division between outward appearance and inward reality.

---

1. Split identity

It reflects:

- a life that performs righteousness but does not live it
- separation between speech and heart

---

2. Religious deception

It often appears as:

- outward devotion without inward transformation
- ritual without sincerity

---

3. Damage to truth and community

Hypocrisy leads to:

- mistrust
- spiritual confusion
- corruption of witness

---

4. Opposite of integrity

Instead of:

- wholeness
- consistency
- sincerity

it produces:

fragmentation between inner and outer life

Key Characteristics

1. Outward performance

Hypokrisis involves:

- acting righteous
- maintaining appearances

---

2. Inner contradiction

It contains:

- hidden motives
- different inner reality

---

3. Deceptive impression

It causes others to:

- believe a false image
- trust what is not real

---

4. Moral inconsistency

It reflects:

- lack of unity between belief and behavior

Spiritual Insight

Hypokrisis is spiritually significant because Scripture consistently calls for integrity—unity between heart, words, and actions.

It reflects:

- the danger of religious performance without transformation
- the corruption of truth through image management
- the failure to live what one professes

In Matthew 23, it is strongly condemned because:

> "God's concern is not appearance, but inward truth."

At its core, hypokrisis represents:

"a life that performs righteousness while hiding a different reality."

Concise Definition

ὑπόκρισις (hypokrisis):
hypocrisy; the act of pretending or presenting an outward appearance that does not match inward reality, resulting in moral and spiritual inconsistency.

---

1 Peter 4:3, 15

οἰνοφλυγία 3632. Oinophlugia [excess of wine] drunkenness, debauchery. Wine-bibbing.

Usage: The term "oinophlugia" refers to excessive indulgence in wine, leading to drunkenness and a lifestyle characterized by debauchery and moral laxity. It conveys a sense of overindulgence that results in a loss of self-control and a departure from righteous living. In the New Testament, it is used to warn against the dangers of such behavior and to encourage believers to live sober and disciplined lives.

Cultural and Historical Background: In the Greco-Roman world, wine was a common part of daily life and social gatherings. However, excessive drinking was often associated with moral decay and was frowned upon by philosophers and moralists of the time. The early Christian community, living within this cultural context, was called to distinguish itself by practicing moderation and self-control, avoiding the excesses that were prevalent in society.

Spiritual Meaning

In biblical theology, οἰνοφλυγία represents the surrender of self-control through intoxication, leading to moral and spiritual decline.

---

1. Loss of self-governance

It reflects:

- surrender of reason to appetite

- inability to control desires

---

2. Gateway to other sins

Scripture often associates drunkenness with:

- sexual immorality
- violence
- reckless behavior

---

3. Contrast with spiritual sobriety

Believers are called to:

- watchfulness
- self-control
- clarity of mind

Oinophlugia represents:

> the opposite state—loss of spiritual alertness

---

4. Former lifestyle, not present identity

In 1 Peter 4:3, it is framed as:

> "what you once walked in"

showing transformation away from such excess.

Key Characteristics

1. Alcohol-driven excess

Oinophlugia involves:

- drunkenness
- overindulgence in wine

---

2. Loss of control

It results in:

- impaired judgment
- uncontrolled behavior

---

3. Social disorder

It often leads to:

- wild gatherings
- immoral conduct
- breakdown of restraint

---

4. Habitual indulgence

It is not isolated drinking but:

- a pattern of excess

Spiritual Insight

Oinophlugia is spiritually significant because Scripture consistently contrasts sobriety and self-control with intoxication and excess.

It reflects:

- the weakening of discernment through indulgence
- the danger of surrendering control to appetite
- the transition from discipline to disorder

In 1 Peter 4:3, it represents:

> "a past way of life marked by excess that believers are called to leave behind."

At its core, oinophlugia represents:

> "wine exceeding its boundary, resulting in loss of control and moral restraint."

Concise Definition

οἰνοφλυγία (oinophlugia):
excess of wine; drunken overindulgence that leads to loss of self-control, moral looseness, and disorderly behavior.

πότος 4224. Potos [banquetings] a drinking bout. a drinking bout. a social gathering at which wine was served, drinking party.

Usage: The term "potos" refers to a drinking event or banquet, often associated with social gatherings where wine or other alcoholic beverages are consumed. In the New Testament, it is used to describe occasions of revelry or excessive drinking, which are often cautioned against in the context of Christian living.

Cultural and Historical Background: In the Greco-Roman world, banquets and drinking parties were common social events. These gatherings were not only for celebration but also for discussing philosophical ideas, forming political alliances, and enjoying entertainment. However, they could also lead to moral excesses and were sometimes criticized by philosophers and moralists of the time. In Jewish culture, while wine was a common part of meals and celebrations, excessive drinking was generally discouraged.

Spiritual Meaning

In biblical theology, πότος represents social indulgence centered on physical pleasure, especially when it becomes a pattern of life disconnected from holiness.

---

1. Social pleasure as a focus

It reflects:

- enjoyment of wine and festivity
- community bonding through drinking

---

2. Danger of excess

In Scripture's moral framing, potos is often linked with:

- loss of self-control
- indulgence that leads away from spiritual sobriety

---

3. Contrast with sober living

Believers are called to:

- clarity of mind
- disciplined behavior
- holiness in conduct

Potos represents:

social pleasure without spiritual restraint

---

4. Past lifestyle transformation

In 1 Peter 4:3, it is part of what believers have “done in time past,” emphasizing:

- a break from former patterns of indulgence
- transformation of lifestyle

Key Characteristics

1. Alcohol-centered gathering

Potos involves:

- wine as the focal point
- social celebration around drinking

---

2. Festive atmosphere

It includes:

- celebration
- communal enjoyment
- relaxation of social restraint

---

3. Potential for excess

While not inherently sinful, it often:

- leads toward overindulgence in context
- is associated with revelry in Scripture

---

4. Cultural normalcy

It was:

- a common part of Greco-Roman social life
- widely accepted in pagan culture

Spiritual Insight

Potos is spiritually significant because Scripture does not merely address individual sin but also patterns of social behavior that shape character.

It reflects:

- the power of cultural norms in forming conduct
- the danger of unrestrained social indulgence
- the shift from worldly celebration to spiritual sobriety

In 1 Peter 4:3, it is included as part of:

> "the former lusts of the Gentiles"

showing that transformation includes not only personal habits but also social practices.

At its core, potos represents:

> "a drinking celebration that can become a pathway to excess when disconnected from restraint."

Concise Definition

πότος (potos):
a drinking party or banquet centered on wine; a social celebration involving alcohol, often associated in Scripture with indulgence and the former lifestyle of excess.

ἀλλοτριοεπίσκοπος 244. Allotriepiskopos [a busybody in other men's matters] one who meddles in things alien to his calling or in matters belonging to others; factious. Trouble some meddler. t may refer to the officious interference of Christians in the affairs of their Gentile neighbors, through excess of zeal to conform them to the Christian standard.

Usage: The term "allotriepiskopos" is used to describe someone who takes it upon themselves to oversee or involve themselves in matters that do not concern them, often in a disruptive or unwelcome manner. It carries a negative connotation, suggesting interference in the affairs of others without invitation or authority.

Cultural and Historical Background: In the Greco-Roman world, social order and respect for personal boundaries were important cultural values. The role of an "episkopos" (overseer) was a respected position within both civic and religious contexts, implying authority and responsibility. By contrast, an "allotriepiskopos" was someone who overstepped these boundaries, intruding into the lives and responsibilities of others without rightful cause. This behavior was generally frowned upon, as it disrupted community harmony and personal autonomy.

Spiritual Meaning

In biblical theology, ἀλλοτριοεπίσκοπος represents the violation of boundaries—when someone assumes control or concern over matters God has not assigned to them.

---

1. Failure of proper focus

It reflects:

- neglecting one’s own responsibilities
- focusing on others’ affairs instead

---

2. Disruption of order

It leads to:

- unnecessary conflict
- intrusion into private matters
- breakdown of trust and peace

---

3. Prideful interference

Often rooted in:

- self-importance
- desire to control
- assumption of authority not given

---

4. Contrast with Christian conduct

Instead of:

- working quietly
- minding one's own affairs
- living peacefully

it produces:

interference and overreach

Key Characteristics

1. Intrusion into others' matters

Allotriepiskopos involves:

- prying into private affairs
- unwanted involvement

---

2. Boundary violation

It reflects:

- lack of respect for personal space or responsibility
- crossing into roles not assigned

---

3. Unnecessary oversight

It includes:

- acting like a supervisor over others

- giving unsolicited control or correction

---

4. Disruptive behavior

It often results in:

- tension
- conflict
- relational strain

Spiritual Insight

Allotriepiskopos is spiritually significant because Scripture emphasizes that God assigns each person their own sphere of responsibility and calling.

It reflects:

- failure to respect divine order in roles and responsibilities
- distraction from one's own spiritual growth
- intrusion that disrupts community harmony

In 1 Peter 4:15, it is included among behaviors that dishonor God because:

> "suffering should not come from interfering in others' lives but from faithful living in one's own calling."

At its core, allotriepiskopos represents:

> "overseeing what belongs to others instead of faithfully tending what belongs to oneself."

Concise Definition

ἀλλοτριοεπίσκοπος (allotriepiskopos):
a busybody or meddler; one who interferes in matters belonging to others, acting as an unauthorized overseer of affairs not their own.

Jude 1:18

ἐμπαίκτης 1703. Empaiktés [mockers] a mocker, by implication a false teacher. Scoffer. To deride means to laugh at contemptuously or to subject to usually bitter contemptuous ridicule.

Usage: The term "empaiktés" refers to a person who mocks, ridicules, or scorns others, often with a sense of derision or contempt. In the New Testament, it is used to describe those who deride or scoff at spiritual truths and godly living.

Cultural and Historical Background: In the Greco-Roman world, mockery was a common rhetorical device used in public discourse and literature. Philosophers and orators often employed satire and ridicule to challenge opponents or highlight perceived foolishness. In a biblical context, mockers are often portrayed as those who reject divine wisdom and authority, choosing instead to follow their own desires and understanding.

Spiritual Meaning

In biblical theology, ἐμπαίκτης represents hardened contempt toward truth expressed through ridicule rather than argument.

---

1. Rejection through scorn

It reflects:

- not just disagreement, but derision
- refusal to take truth seriously

---

2. Hardening of heart

Mockery often indicates:

- spiritual resistance to correction
- emotional distancing from conviction

---

3. Opposition to wisdom

It stands against:

- humility
- teachability
- reverence for truth

---

4. Influence on others

Mockery can:

- discourage faith
- spread cynicism
- weaken moral seriousness in a community

Key Characteristics

1. Ridiculing attitude

Empaiktēs involves:

- scornful speech or behavior
- treating serious things as laughable

---

2. Intellectual or moral contempt

It reflects:

- dismissing truth as foolishness
- superiority through ridicule

---

3. Resistance to correction

It often includes:

- unwillingness to learn
- rejection of warning or instruction

---

4. Social impact

It leads to:

- erosion of respect
- weakening of moral boundaries

Spiritual Insight

Empaiktēs is spiritually significant because Scripture warns that mockery is not neutral—it is a posture of the heart that resists truth itself.

It reflects:

- the danger of contempt toward divine instruction
- the progression from doubt → resistance → ridicule
- the hardening effect of rejecting truth

In 2 Peter 3 and Jude 1, mockers are described as those who:

> "walk after their own lusts," showing that mockery often flows from moral resistance, not just intellectual disagreement.

At its core, empaiktēs represents:

> "a person who responds to truth not with inquiry, but with ridicule."

Concise Definition

ἐμπαίκτης (empaiktēs):
a mocker or scoffer; one who treats truth, authority, or sacred things with contempt through ridicule and scorn.

Revelation 21:8

δειλός 1169. deilos [the fearful] cowardly, timid, fearful. Not all fear is wrong, but Jesus rebuked the disciples because their fear was excessive. Some fear is useful because it leads us to take prudent caution for our safety. Sometimes fear makes us spring into immediate action to save our own lives or the life of a loved one who is in danger. But fear is excessive and wrong when it causes us to panic so that we are not thinking carefully in light of God's promises. If we're so focused on the problem that we cannot see God's control over it, then we're not trusting Him.

Usage: The Greek word "deilos" is used in the New Testament to describe a state of fearfulness or timidity. It often carries a negative connotation, implying a lack of faith or courage in the face of challenges. In the context of Christian teaching, it is contrasted with the boldness and confidence that comes from faith in God.

Cultural and Historical Background: In the Greco-Roman world, courage was highly valued, especially in the context of warfare and public life. Fearfulness or cowardice was often looked down upon as a character flaw. In the early Christian context, believers were encouraged to stand firm in their faith despite persecution and trials, making "deilos" a significant term in discussions about faith and courage.

Spiritual Meaning

In biblical theology, δειλός represents fear that overrules faith, leading to spiritual withdrawal or compromise.

---

1. Fear that opposes faith

It reflects:

- trust replaced by anxiety
- shrinking back from obedience

---

2. Moral failure under pressure

It shows:

- inability to stand for truth
- compromise when tested

---

3. Contrast with courage in God

Biblical courage is not absence of fear, but:

- trust in God above fear
- steadfastness under pressure

Deilós represents:

fear that becomes governing instead of faith

---

4. Spiritual danger of retreat

It can lead to:

- denial of truth
- abandonment of conviction
- separation from faithful witness

Key Characteristics

1. Fear-driven hesitation

Deilós involves:

- reluctance to act
- avoidance of risk or responsibility

---

2. Lack of courage under pressure

It reflects:

- shrinking back in trials
- inability to stand firm

---

3. Inner instability

It includes:

- anxiety dominating decision-making
- lack of confidence in truth or God

---

4. Potential for spiritual compromise

Fear can lead to:

- denial of belief
- silence in the face of truth
- moral retreat

Spiritual Insight

Deilós is spiritually significant because Scripture contrasts fear-driven withdrawal with faith-driven perseverance.

It reflects:

- the battle between fear and trust
- the temptation to abandon conviction under pressure
- the importance of steadfast faith in adversity

In Revelation 21:8, it is placed at the beginning of a list of serious sins because:

> "fear that abandons faith leads to spiritual collapse."

At its core, deilós represents:

> "fear that shrinks back instead of standing firm."

Concise Definition

δειλός (deilós):
fearful or cowardly; one who shrinks back under pressure, allowing fear to overcome faith, courage, or conviction.

ἄπιστος 571. Apistos [unbelieving] unbelieving, incredulous, unchristian; sometimes subst: unbeliever. Without faith. Lack of trust. Suspicious.

Usage: The term "apistos" is used in the New Testament to describe individuals who lack faith or belief, particularly in the context of faith in God or the gospel of Jesus Christ. It can refer to those who are skeptical, doubting, or outright rejecting the message of Christ. The word can also imply a lack of trustworthiness or reliability in a broader sense.

Cultural and Historical Background: In the Greco-Roman world, faith (pistis) was a significant concept, often associated with trust and loyalty in relationships, whether between individuals or between humans and deities. The early Christian community emphasized faith as central to salvation and relationship with God. Thus, "apistos" would denote a serious spiritual deficiency, as faith was the foundation of the Christian life.

Spiritual Meaning

In biblical theology, ἄπιστος represents the absence of trust in God, resulting in separation from faith and spiritual life.

---

1. Rejection of divine truth

It reflects:

- unwillingness to accept God's revelation
- resistance to the gospel

---

2. Broken relationship with God

Faith (πίστις) is relational trust; therefore apistos means:

- lack of relationship grounded in trust

---

3. Spiritual blindness or resistance

It includes:

- inability or refusal to perceive truth spiritually
- hardened heart toward conviction

---

4. Opposite of covenant faithfulness

God's people are called to be faithful; apistos reflects:

- covenant rejection or absence of loyalty

Key Characteristics

1. Lack of trust

Apistos involves:

- refusal to believe
- skepticism toward truth or testimony

---

2. Spiritual separation

It reflects:

- being outside faith relationship with God
- absence of covenant trust

---

3. Unreliability (secondary sense)

It can also describe:

- someone not dependable or faithful

---

4. Resistance to conviction

It includes:

- unwillingness to be persuaded by truth
- hardened unbelief

Spiritual Insight

Apistos is spiritually significant because Scripture presents faith as the foundation of relationship with God.

It reflects:

- the refusal to trust divine truth
- separation from God through unbelief
- the contrast between belief and rejection

In Revelation 21:8, unbelief is listed among serious spiritual conditions because:

> "trust in God is the entry point to life with Him."

At its core, apistos represents:

> "one who does not trust or believe, and therefore stands outside faith."

Concise Definition

ἄπιστος (apistos):
unbelieving or faithless; one who does not trust or believe in God or truth, resulting in spiritual separation and lack of reliability.

βδελύσσομαι 948. Bdelussomai [the abominable] it is being utterly offensive or loathsome, abhored, detested.

Usage: The Greek verb "bdelussomai" conveys a strong sense of disgust or revulsion. It is used to describe an intense aversion or repulsion towards something considered vile or abominable. In the New Testament, it often refers to moral or spiritual abhorrence, particularly in the context of idolatry or practices that are detestable to God.

Cultural and Historical Background: In the Greco-Roman world, the concept of abhorrence was often linked to religious and moral purity. Practices or objects deemed unclean or offensive were to be avoided to maintain personal and communal sanctity. For the Jewish people, this was deeply rooted in the Mosaic Law, which outlined various abominations that were detestable to God, such as idolatry, unclean foods, and immoral behaviors. The early Christians, emerging from this Jewish context, carried forward the understanding of spiritual purity and the rejection of idolatry and immorality.

Spiritual Meaning

In biblical theology, βδελύσσομαι represents the strong moral reaction of holiness toward sin—what is incompatible with God’s nature.

---

1. Moral incompatibility

It reflects:

- sin as something fundamentally offensive to holiness
- separation between purity and corruption

---

2. Inner rejection of evil

It includes:

- instinctive moral resistance to wrongdoing
- spiritual sensitivity to impurity

---

3. Warning against hypocrisy

In passages like Romans 2:22, it reveals:

- danger of outward moral disgust without inward transformation
- inconsistency between belief and behavior

---

4. Final judgment imagery

In Revelation, it is part of lists describing:

- hardened moral corruption
- persistent rebellion against God

Key Characteristics

1. Intense revulsion

Bdelussomai involves:

- strong emotional rejection
- feeling something is morally repugnant

---

2. Moral judgment

It reflects:

- evaluation of something as corrupt or unclean

---

3. Withdrawal response

It leads to:

- turning away
- rejection or avoidance

---

4. Strong ethical boundary

It marks:

- clear separation between acceptable and unacceptable

Spiritual Insight

Bdelussomai is spiritually significant because Scripture shows that holiness involves both love of good and rejection of evil.

It reflects:

- the moral seriousness of sin
- the call to discernment and purity
- the danger of hypocrisy when disgust is only external

In Romans 2, it exposes the tension between:

> "condemning sin while practicing it"

At its core, bdelussomai represents:

> "a deep moral repulsion that turns the heart away from what is corrupt."

Concise Definition

βδελύσσομαι (bdelussomai):
to abhor or detest with intense moral revulsion; to reject something as foul, corrupt, or spiritually offensive.

---

1 Timothy 1:4
Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

---

1 Timothy 4:7
But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

---

2 Timothy 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

---

2 Timothy 2:16
But shun profane and vain babblings: for they will increase unto more ungodliness.

βέβηλος 952. bebélos: [permitted to be trodden, by implication unhallowed] godless, profane, worldly, irreverent.

Usage: In the New Testament, "bebélos" is used to describe something that is irreverent or unholy, often in contrast to what is sacred or holy. It conveys a sense of crossing boundaries into what is common or secular, lacking the sanctity or reverence due to God. The term is used to warn against behaviors, teachings, or attitudes that are contrary to the holiness expected of believers.

Cultural and Historical Background: In the Greco-Roman world, the concept of "profane" was understood as something that was outside the temple or sacred precincts, thus common or unclean. In Jewish thought, the distinction between holy and profane was significant, with strict laws governing what was considered clean or unclean. The early Christian community, emerging from this context, was keenly aware of the need to maintain holiness in both belief and practice, distinguishing themselves from the surrounding pagan culture.

Spiritual Meaning

In biblical theology, βέβηλος represents the loss of sacred distinction—treating what is holy as if it were common.

---

1. Loss of reverence

It reflects:

- absence of awe toward God
- casual attitude toward holy things

---

2. Secular mindset

It includes:

- living without spiritual awareness
- prioritizing earthly over divine reality

---

3. Devaluation of spiritual things

It shows:

- treating spiritual inheritance as insignificant
- reducing sacred matters to common value

---

4. Contrast with consecration

Where holiness means:

- set apart for God

bébēlos means:

> "not set apart—treated as ordinary"

Key Characteristics

1. Lack of sacred awareness

Bébēlos involves:

- no sense of holiness
- no reverence for divine things

---

2. Ordinary or profane mindset

It reflects:

- worldly thinking
- irreverent attitude

---

3. Spiritual neglect

It results in:

- disregard for spiritual value
- focus on temporal concerns

---

4. Boundary collapse

It removes the line between:

- sacred and common
- holy and ordinary

Spiritual Insight

Bébēlos is spiritually significant because Scripture repeatedly emphasizes that holiness means separation unto God, not casual familiarity with sacred things.

It reflects:

- the danger of treating spiritual realities as ordinary
- the mindset that devalues divine things for immediate gain
- the loss of reverence that leads to spiritual dullness

In Hebrews 12:16, Esau is called profane because:

> "he traded what was sacred for what was immediate and physical."

At its core, bébēlos represents:

“what should be sacred but is treated as ordinary and unworthy of reverence.”

Concise Definition

βέβηλος (bébēlos):
profane or unholy; something or someone lacking sacred distinction, treated as common, irreverent, or spiritually ordinary rather than set apart for God.

κενοφωνία 2757. kenophónia: [empty talk] empty disputing, worthless babble. discussion of vain and useless matters.

Usage: The term "kenophónia" refers to speech that is devoid of substance or value, often characterized by idle chatter or meaningless talk. In the context of the New Testament, it is used to caution against engaging in discussions that are fruitless and do not contribute to spiritual growth or edification.

Cultural and Historical Background: In the Greco-Roman world, rhetoric and oratory were highly valued skills. However, the early Christian community was warned against the prevalent cultural tendency to engage in verbose and superficial discussions that lacked depth and truth. The emphasis was on meaningful communication that aligned with the teachings of Christ and promoted godliness.

Spiritual Meaning

In biblical theology, κενοφωνία represents speech divorced from truth—words that fill space but do not build up the soul.

---

1. Truthless communication

It reflects:

- speech without grounding in truth
- arguments that produce no edification

---

2. Spiritual distraction

It leads to:

- deviation from sound doctrine
- confusion instead of clarity

---

3. Gateway to corruption

In 2 Timothy 2:16, it is shown to:

> "increase unto more ungodliness"

meaning empty talk is not neutral—it spreads spiritually.

---

4. Contrast with edifying speech

Biblically, speech is meant to:

- build up
- instruct
- convey truth

Kenophōnía is:

> speech that builds nothing

Key Characteristics

1. Lack of substance

Kenophōnía involves:

- words without meaning
- arguments without truth

---

2. Spiritual emptiness

It reflects:

- absence of divine truth
- detachment from sound doctrine

---

3. Distracting nature

It leads to:

- wasted attention
- diversion from truth

---

4. Appearance of knowledge

It often sounds:

- intellectual
- religious
- philosophical
  but is actually empty

Spiritual Insight

Kenophōnía is spiritually significant because Scripture emphasizes that words shape belief, and empty words weaken spiritual discernment.

It reflects:

- the danger of theological noise without truth
- the spread of confusion through meaningless discussion
- the importance of guarding doctrine and speech

In 1 Timothy 6 and 2 Timothy 2, it is warned against because:

> “empty words do not remain neutral—they draw minds away from truth into error.”

At its core, kenophōnía represents:

> “speech that sounds full but is empty inside.”

Concise Definition

κενοφωνία (kenophōnía):
empty talk; speech that lacks truth, substance, or spiritual value, producing noise rather than meaning and distraction rather than edification.

---

1 Corinthians 5:11
Do not keep company with those who confess to be a brother or sister in Christ yet commit such a sins. Do not even eat with them.

πορνεία 4202. Porneia: [fornications] πόρνος 4205. Pornos: [a fornicator] originally referred to any excessive behavior or lack of restraint, but eventually became associated with sexual excess and indulgence, of every kind of extramarital, unlawful, or unnatural sexual intercourse. prostitution, unchastity, fornication. homosexuality, intercourse with animals, intercourse with close relatives, adultery with a divorced man or woman. Lust of the eyes.

Usage: In the New Testament, "porneia" is used to describe various forms of sexual immorality, including fornication, adultery, and other illicit sexual practices. It is often used in a broader sense to encompass any sexual activity outside the bounds of a biblically defined marriage between one man and one woman. The term is frequently associated with moral and spiritual unfaithfulness.

Cultural and Historical Background: In the Greco-Roman world, sexual immorality was prevalent and often accepted as part of daily life, including practices such as temple prostitution and extramarital affairs. The early Christian community, however, was called to a higher standard of sexual purity, reflecting the holiness of God. The use of "porneia" in the New Testament underscores the call for believers to live counter-culturally, adhering to the moral teachings of Scripture.

Spiritual Meaning

In biblical theology, πορνεία represents sexual behavior that breaks covenant order and distorts the sacred purpose of human union.

---

1. Violation of covenant design

It reflects:

- separation of sexuality from marriage covenant
- misuse of what is meant to be sacred and unifying

---

2. Defilement of body and spirit

It shows:

- the body as morally significant before God
- sin affecting both physical and spiritual life

---

3. Contrast with holiness

Believers are called to:

- purity
- self-control
- sanctification

Porneía represents:

the opposite—sexual life without moral boundaries

---

4. Distortion of love

It replaces:

- covenantal love
  with
- desire-driven behavior

Key Characteristics

1. Sexual boundary violation

Porneía involves:

- activity outside God's intended marital framework

---

2. Desire-driven behavior

It reflects:

- domination of physical desire over moral order

---

3. Defilement concept

It is treated in Scripture as:

- corrupting
- spiritually damaging

---

4. Broad moral category

It includes multiple forms of sexual immorality, not a single act.

Spiritual Insight

Porneía is spiritually significant because Scripture consistently teaches that sexuality is not merely physical but covenantal and spiritual in meaning.

It reflects:

- the breakdown of sacred boundaries
- the misuse of something designed for unity and holiness
- the contrast between flesh-driven desire and Spirit-led life

In passages like 1 Thessalonians 4 and 1 Corinthians 6, it is treated seriously because:

> "what is joined to the body also affects the soul and witness."

At its core, porneía represents:

> "sexual activity outside God's covenant order, leading to moral and spiritual defilement."

Concise Definition

πορνεία (porneía):
sexual immorality; any unlawful sexual activity outside God's covenant design for marriage, involving moral and spiritual defilement.

πλεονεξία 4124. Pleonexia: [covetousness] πλεονέκτης 4123. Pleonektés: [with the covetous] covetousness, avarice, aggression, desire for advantage. the desire for more (things), i.e. One eager to have more, especially what belongs to others. The state of desiring to have more than one's due, greediness, insatiableness, avarice, covetousness.

Usage: In the New Testament, "pleonexia" is used to describe an insatiable desire for more, often at the expense of others. It is a form of idolatry, where material possessions or desires take precedence over God. This term is often associated with moral corruption and is considered a serious sin that leads to various forms of unrighteousness.

Cultural and Historical Background: In the Greco-Roman world, the pursuit of wealth and material gain was common, and greed was often seen as a vice that disrupted social harmony. The New Testament writers, influenced by Jewish teachings, viewed pleonexia as contrary to the values of the Kingdom of God, which emphasized contentment, generosity, and trust in God's provision.

Spiritual Meaning

Pleonektēs represents a life governed by greed as a defining trait, not just occasional desire.

It reflects:

- a heart centered on gain
- relationships shaped by exploitation
- identity formed by acquisition

At its core, it is:

> “a person whose drive is always to take more.”

Spiritual Meaning

In biblical theology, πλεονεξία represents disordered desire—when “wanting more” replaces trust in God and contentment.

---

1. Idolatry of desire

It reflects:

- placing gain above God
- worship of material or power

---

2. Breakdown of contentment

It shows:

- inability to be satisfied
- continual dissatisfaction

---

3. Exploitation of others

It often leads to:

- using people as means to gain
- injustice in relationships

---

4. Spiritual corruption

It distorts:

- priorities
- morality
- worship

Key Characteristics

1. Insatiable desire

Pleonexía involves:

- never being satisfied
- always wanting more

---

2. Self-centered gain

It reflects:

- prioritizing self-advancement
- ignoring fairness or others

---

3. Moral boundary violation

It leads to:

- unethical gain
- exploitation

---

4. Spiritual distortion

It replaces:

- trust in God
  with
- trust in acquisition

Spiritual Insight

Pleonexía is spiritually significant because Scripture identifies it not merely as a personality flaw but as a rival to worship itself.

It reflects:

- the human tendency to replace God with gain
- the corruption of desire into greed
- the spiritual danger of discontent

In Colossians 3:5, it is explicitly called:

> “idolatry”

because it shifts devotion from God to acquisition.

At its core, pleonexía represents:

> “the desire to have more that never recognizes enough.”

Concise Summary

- πλεονεξία (pleonexía): covetousness; insatiable desire for more, treated as a form of idolatry in Scripture.
- πλεονέκτης (pleonektēs): a covetous or greedy person; one who habitually seeks advantage or gain at the expense of others.

εἰδωλολάτρης 1496. Eidólolatrés: [idolaters] εἰδωλολατρεία 1495. Eidólolatria: [idolatry] a server (worshipper) of an image (an idol). a worshipper of false gods, an idolater, especially one who attends their sacrificial feasts and eats of the remains of the offered victims. a covetous man, as a worshipper of Mammon. Those who consult false prophets for things like soothsaying.

Usage: The term "eidólolatrés" refers to a person who worships idols, which are physical representations or images that are revered as gods. In the New Testament, this term is used to describe individuals who engage in the worship of false gods, often in contrast to the worship of the one true God. The practice of idolatry is consistently condemned in Scripture as it leads people away from the truth and into spiritual adultery.

Cultural and Historical Background: In the Greco-Roman world, idolatry was a prevalent practice, with numerous gods and goddesses being worshiped through statues, temples, and rituals. This cultural context posed a significant challenge for early Christians, who were called to reject these practices and remain faithful to the monotheistic worship of Yahweh. The early church faced pressure both from the surrounding pagan culture and from within, as some believers struggled to fully abandon their former idolatrous ways.

Spiritual Meaning

In biblical theology, εἰδωλολατρία represents the misdirection of worship—when something created replaces God in the heart.

---

1. Replacing the Creator

It reflects:

- shifting trust from God to created things
- giving ultimate value to something finite

---

2. Heart-level idolatry

In Scripture, it is not only external images but also:

- desires
- wealth
- power
- anything that becomes ultimate

---

3. Spiritual bondage

Idolatry leads to:

- dependency on created things
- loss of spiritual freedom
- distorted worship

---

4. Root sin structure

It often underlies other sins because:

> what you worship determines how you live

Key Characteristics

1. Misplaced worship

Eidōlolatría involves:

- giving God's honor to something else

---

2. Substitution of God

It reflects:

- replacing divine authority with created objects or desires

---

3. Devotional attachment

It includes:

- emotional and spiritual dependence on idols or equivalents

---

4. System of practice

It is not just belief but:

- organized worship behavior

Spiritual Insight

Eidōlolatría is spiritually significant because Scripture treats it as the foundational distortion of human worship.

It reflects:

- the human tendency to redirect devotion away from God
- the collapse of proper worship order
- the connection between desire and false worship

In Colossians 3:5, it is directly linked to covetousness because:

> "anything that becomes ultimate in place of God functions as an idol."

At its core, eidōlolatría represents:

> "worship given to anything other than the true God."

Spiritual Meaning

Eidōlolatrēs represents a person whose worship is directed away from God toward created or false objects of devotion.

---

1. Misplaced allegiance

It reflects:

- devotion given to something other than God
- loyalty directed toward false sources of meaning

---

2. Identity defined by worship

In Scripture, a person is shaped by what they worship:

- idolater = life organized around false worship

---

3. Spiritual separation

It represents:

- distance from true worship
- alignment with false spiritual systems

---

4. Contrast with true worshipper

The biblical ideal is:

- worship in spirit and truth
- exclusive devotion to God

Key Characteristics

1. Devotional orientation

Eidōlolatrēs involves:

- worship practices toward idols or false gods

---

2. Spiritual misdirection

It reflects:

- redirecting reverence away from God

---

3. Behavioral identity

It describes:

- a person defined by idolatrous practice

---

4. Covenant unfaithfulness

It represents:

- breaking loyalty to the true God

Spiritual Insight

Eidōlolatrēs is spiritually significant because Scripture presents idolatry not just as an act but as a defining spiritual orientation of a person's life.

It reflects:

- what a person ultimately serves
- what a person trusts and worships
- the deepest level of spiritual allegiance

In passages like 1 Corinthians 6:9, it is treated seriously because:

> "what is worshipped determines spiritual inheritance."

At its core, eidōlolatrēs represents:

> "a person who worships something other than the true God."

Concise Definition

εἰδωλολατρία (eidōlolatría):
idolatry; the worship or service of created things instead of the true God, whether through physical images or misplaced devotion of the heart.

Core Definition

εἰδωλολάτρης (eidōlolatrēs) refers to a person who practices idolatry—someone who gives worship, devotion, or allegiance to idols or false gods instead of the true God.

λοίδορος 3060. loidoros: [railer] reviler, abusive person. used of injuring another's reputation by denigrating, abusive insults. To abuse; attack with evil words.

Usage: The term "loidoros" is used in the New Testament to describe a person who is verbally abusive or slanderous. It characterizes individuals who engage in reviling or insulting others, often with malicious intent. This behavior is condemned in Scripture as it is contrary to the Christian virtues of love, kindness, and self-control.

Cultural and Historical Background: In the Greco-Roman world, verbal abuse and slander were common in public discourse, often used in legal settings, political arenas, and personal disputes. Such behavior was seen as a means to assert dominance or discredit opponents. However, the early Christian community was called to a higher standard of conduct, emphasizing speech that edifies and builds up rather than tears down.

Spiritual Meaning

In biblical theology, λοίδορος represents the misuse of speech to harm rather than to build, revealing a heart oriented toward contempt.

---

1. Corruption of speech

It reflects:

- words used as weapons
- communication used to injure rather than correct

---

2. Inner moral condition

In Scripture, speech reveals the heart:

- abusive speech indicates inner hostility or pride

---

3. Breakdown of love

It opposes:

- kindness
- patience
- gentleness

---

4. Cycle of retaliation

Loídoros behavior often produces:

- insult → counter-insult → escalation of conflict

Christ's example breaks this cycle.

Key Characteristics

1. Abusive speech

Loídoros involves:

- insults
- harsh verbal attacks

---

2. Character assassination

It reflects:

- attacking a person's dignity or worth

---

3. Contemptuous tone

It includes:

- mocking or degrading attitude

---

4. Habitual behavior

It is not a single word but:

- a pattern of speech

Spiritual Insight

Loídoros is spiritually significant because Scripture treats speech as morally revealing and spiritually accountable.

It reflects:

- the danger of uncontrolled words
- the corruption of relationships through insult
- the contrast between worldly retaliation and Christlike restraint

In 1 Corinthians 6:10, it is placed among behaviors that exclude from God's kingdom because:

> "a tongue shaped by contempt reflects a heart not aligned with God's character."

At its core, loídoros represents:

> "a person who harms others through abusive and insulting speech."

Concise Definition

λοίδορος (loídoros):
a reviler or abusive speaker; one who habitually insults, slanders, or attacks others with harsh and contemptuous speech.

μέθη 3178. Methé: [drunkenness] μέθυσος 3183. methusos:[a drunkard] deep drinking. drunkenness/intoxication, that causes someone to lose control of their faculties or behavior.

Usage: The term "methé" refers to the state of intoxication or drunkenness, often associated with excessive consumption of alcoholic beverages. In the New Testament, it is used to describe a condition that leads to moral and spiritual laxity, often contrasted with sobriety and self-control.

Cultural and Historical Background: In the Greco-Roman world, wine was a common beverage, and social gatherings often involved drinking. However, excessive drinking and drunkenness were viewed negatively, as they led to a loss of self-control and were associated with various social and moral issues. The early Christian community, influenced by Jewish teachings, emphasized moderation and self-control, viewing drunkenness as contrary to a life led by the Spirit.

Spiritual Meaning

In biblical theology, μέθη represents the surrender of self-control through intoxication, leading to spiritual dullness and moral vulnerability.

---

1. Loss of self-control

It reflects:

- weakened will
- inability to govern behavior

---

2. Spiritual unwatchfulness

It leads to:

- dulled spiritual awareness
- neglect of vigilance

---

3. Contrast with sobriety

Believers are called to:

- clarity of mind
- watchfulness
- disciplined living

Méthē represents:

> the opposite state—spiritual and mental impairment

---

4. Gateway condition

In Scripture, drunkenness is often linked with:

- excess
- immoral behavior
- loss of restraint

Key Characteristics

1. Intoxicated state

Méthē involves:

- impairment caused by alcohol
- altered perception and judgment

---

2. Loss of control

It reflects:

- weakened self-governance
- diminished restraint

---

3. Moral vulnerability

It leads to:

- increased susceptibility to sin
- poor decision-making

---

4. Habitual danger (contextual)

It can describe:

- repeated pattern of drunkenness

Spiritual Insight

Méthē is spiritually significant because Scripture consistently links sobriety with spiritual readiness and drunkenness with spiritual dullness.

It reflects:

- the danger of losing clarity through physical indulgence
- the weakening of moral resistance
- the contrast between Spirit-led life and flesh-driven behavior

In passages like Galatians 5, it is listed among “works of the flesh” because:

> “loss of self-control in the body often reflects disorder in the spirit.”

At its core, méthē represents:

> “a state of intoxication that weakens both mind and moral restraint.”

Concise Definition

μέθη (méthē):
drunkenness; the state of intoxication caused by alcohol resulting in loss of self-control, clarity, and moral restraint.

ἁρπαγή 724. Harpagé: [extortion] ἅρπαξ 727. Harpax: [extortioners] the act of plundering; pillage; plunder, spoil, robbery. fueled by "violent greed." rapacious, ravenous; a robber, swindler. To take person by physical force, threats, or ay undue exercise of power; as, to extort money; to wrench away (from); to tear away; to wring (from); to exact; as, to extort contributions from the vanquished; to extort confessions of guilt; to extort a promise; to extort payment of a debt. the inner state of mind that leads to seizure, greediness, rapacity.

Usage: The term "harpagé" refers to the act of seizing or taking by force, often used in the context of robbery or plunder. It conveys the idea of something being taken away violently or unjustly. In the New Testament, it is used to describe both literal and metaphorical acts of taking or seizing.

Cultural and Historical Background: In the Greco-Roman world, acts of plunder and robbery were not uncommon, especially during times of war or political upheaval. The concept of "harpagé" would have been familiar to early Christians, who often faced persecution and the confiscation of their property. The term also reflects the broader biblical theme of justice and the protection of the vulnerable from exploitation.

Spiritual Meaning

In biblical theology, ἁρπαγή represents greed expressed as action—when desire for gain becomes exploitation of others.

---

1. Greed in action

It reflects:

- covetousness turning into behavior
- desire expressed through taking

---

2. Injustice and exploitation

It involves:

- harming others for personal gain
- abusing power or position

---

3. Hypocrisy exposure

In Scripture, it is often hidden beneath:

- outward religiosity
- moral appearance

---

4. Contrast with righteousness

God’s justice is:

- giving
- fair
- protective

Harpagē is:

taking, seizing, and exploiting

Key Characteristics

1. Forceful or dishonest gain

Harpagē involves:

- taking what is not rightfully one’s own

---

2. Exploitation of others

It reflects:

- using others for personal enrichment

---

3. Greed-driven action

It is motivated by:

- covetous desire (pleonexia)

---

4. Moral corruption

It represents:

- injustice disguised or openly expressed

Spiritual Insight

Harpagē is spiritually significant because Scripture consistently connects greed not only with desire but with injustice in action.

It reflects:

- the outward expression of covetousness
- the breakdown of ethical boundaries
- the misuse of power for personal gain

In passages like Matthew 23, it is condemned because:

> "religious appearance cannot hide exploitative behavior before God."

At its core, harpagē represents:

> "taking what belongs to another through force, greed, or unjust means."

Concise Definition

ἁρπαγή (harpagē):
extortion or violent seizure; the act of taking what belongs to another through force, greed, or unjust means.

---

2 Timothy 3:2-5, 8
Those who commit such things, having a form of godliness, from such turn away.

φιλάργυρος 5366. Philarguros: [lovers of money] avaricious. meaning loving money or covetous. It describes a person obsessed with money, one who is "fond" of money, one who is avaricious (greedy of gain = excessively acquisitive especially in seeking to hoard riches) and implies obsessive acquisitiveness especially of money.

Usage: The term "philarguros" is used in the New Testament to describe a person who is excessively fond of money or material wealth. It conveys the idea of greediness and an unhealthy attachment to riches, which can lead to moral and spiritual compromise.

Cultural and Historical Background: In the Greco-Roman world, wealth was often seen as a sign of success and power. However, the early Christian community, influenced by Jewish teachings, viewed the

love of money as a potential idol that could lead individuals away from God. The New Testament frequently warns against the dangers of greed and the pursuit of wealth, emphasizing the importance of spiritual riches over material possessions.

Spiritual Meaning

In biblical theology, φιλάργυρος represents a misdirected love—when money becomes an object of affection and trust rather than a tool.

---

1. Misplaced love

It reflects:

- affection that belongs to God given to wealth
- emotional dependence on money

---

2. Root of corruption

It leads to:

- unethical decisions
- exploitation of others
- compromise of truth

---

3. Spiritual insecurity

It reveals:

- trust in material resources rather than God
- fear of lack driving behavior

---

4. Idolatrous tendency

It overlaps with idolatry:

money becomes a functional god

Key Characteristics

1. Emotional attachment to wealth

Philárgyros involves:

- love for money itself
- not just desire, but affection

---

2. Greed-driven motivation

It reflects:

- decision-making based on financial gain

---

3. Lack of contentment

It includes:

- dissatisfaction with what is sufficient

---

4. Moral vulnerability

It often leads to:

- compromise
- injustice
- spiritual compromise

Spiritual Insight

Philárgyros is spiritually significant because Scripture does not treat money as neutral when it becomes an object of love.

It reflects:

- the displacement of God as ultimate trust
- the transformation of provision into obsession
- the spiritual danger of divided loyalty

In passages like 1 Timothy 6:10, it is linked to deep spiritual consequences because:

> “what is loved shapes what is served.”

At its core, philárgyros represents:

> “a heart that loves money and is therefore pulled away from contentment and trust in God.”

Concise Definition

φιλάργυρος (philárgyros):
a lover of money; one whose heart is attached to wealth and material gain, leading to greed, lack of contentment, and spiritual danger.

φίλαυτος 5367. Philautos: [lovers of their own selves] loving oneself, selfish, intent on one's own interests or concerned solely with one’s own desires, needs, or interests.

Usage: The term "philautos" is used to describe a person who is excessively fond of themselves, prioritizing their own interests and desires above those of others. It conveys a sense of selfishness and self-centeredness, often at the expense of community and relationships.

Cultural and Historical Background: In the Greco-Roman world, virtues such as self-control, humility, and community-mindedness were highly valued, especially in philosophical circles. The concept of "philautos" would have been seen as a vice, contrary to the ideals of selflessness and communal harmony. In the context of early Christianity, this term would have been particularly poignant, as the teachings of Jesus emphasized love for others, self-sacrifice, and humility.

Spiritual Meaning

In biblical theology, φίλαυτος represents the inversion of proper love—when the self replaces God and others as the center of affection and decision-making.

---

1. Reversal of divine order

Biblical love is:

- love for God first

- love for neighbor second

Philautos reverses this:

> self becomes the highest object of love

---

2. Root of many sins

In 2 Timothy 3:2–5, self-love leads to:

- pride
- greed
- disobedience
- lack of self-control

It functions as a root condition of moral decay.

---

3. Collapse of relational life

Self-love produces:

- strained relationships
- lack of empathy
- exploitation or neglect of others

---

4. Spiritual blindness

It causes:

- inability to see beyond personal desires
- resistance to correction

Key Characteristics

1. Self-centered priority

Philautos involves:

- putting self first in decisions

---

2. Emotional self-focus

It reflects:

- excessive concern for personal comfort, image, or benefit

---

3. Relational imbalance

It leads to:

- neglect of others' needs

---

4. Prideful independence

It often includes:

- refusal to submit to God or others

Spiritual Insight

Philautos is spiritually significant because Scripture presents self-love as the starting point of widespread moral corruption when it replaces love for God and neighbor.

It reflects:

- the distortion of identity around the self
- the collapse of sacrificial love
- the elevation of ego as authority

In 2 Timothy 3:2, it appears first in a chain because:

> "when the self becomes central, every other virtue is destabilized."

At its core, philautos represents:

> "love directed primarily toward oneself instead of toward God and others."

Concise Definition

φίλαυτος (philautos):
self-loving; a person whose primary affection and concern is directed toward themselves, resulting in selfishness, pride, and relational and spiritual disorder.

ἀλαζών 213. Alazón: [boasters] vagabond, hence an impostor. one who gives one's self airs in a loud and flaunting way. boasting to anyone who is foolish enough to take him seriously! This kind of person claims many things he can't really do, so he must always keep moving on to new, naive listeners.

Usage: The term "alazón" refers to someone who is boastful or arrogant, often characterized by an exaggerated sense of self-importance or a tendency to make grandiose claims. In the New Testament, it is used to describe individuals who are prideful and self-centered, often in contrast to the humility and servitude exemplified by Christ.

Cultural and Historical Background: In the Greco-Roman world, boasting was often associated with the sophists and rhetoricians who prided themselves on their eloquence and intellectual prowess. Such individuals were sometimes viewed with skepticism, as their claims were not always grounded in truth. The early Christian community, influenced by Jewish teachings on humility and the example of Jesus, viewed boasting as contrary to the virtues of humility and meekness.

Spiritual Meaning

In biblical theology, ἀλαζών represents pride expressed through self-exalting speech and false self-presentation.

---

1. Distortion of truth

It reflects:

- exaggeration of personal worth
- disconnect between reality and speech

---

2. Pride outwardly expressed

It is the verbal form of pride, showing:

- internal arrogance

- need for recognition

---

3. Self-exaltation instead of humility

It contrasts with:

- humility before God
- honest self-assessment

---

4. Social deception

It can involve:

- misleading others about one's abilities or status
- creating false impressions

Key Characteristics

1. Boastful speech

Alazőn involves:

- verbal self-promotion
- exaggeration of achievements

---

2. Inflated self-image

It reflects:

- seeing oneself as greater than reality

---

3. Lack of humility

It includes:

- refusal to acknowledge limitations

---

4. Social pretension

It often appears as:

- performance-based identity

Spiritual Insight

Alazṓn is spiritually significant because Scripture treats boasting as a symptom of pride rooted in self-deception.

It reflects:

- the gap between truth and self-perception
- reliance on human recognition rather than God's approval
- the instability of identity built on appearance

In passages like 2 Timothy 3:2, it appears alongside self-love because:

> "when the self is central, boasting becomes its natural expression."

At its core, alazṓn represents:

> "a person who exalts themselves through exaggerated speech and pretended importance."

Concise Definition

ἀλαζών (alazṓn):
a boaster or pretender; one who exaggerates or inflates their own importance through arrogant speech or self-promotion.

ὑπερήφανος 5244. Huperephanos: [proud] 5243. Huperéphania: [pride] arrogant, disdainful. over-shine, trying to be more than what God directs, i.e. going beyond the faith He imparts. showing oneself above others, overtopping, conspicuous above others, pre-eminent. with an overweening estimate of one's means or merits, despising others or even treating them with contempt. haughtiness, arrogance. excessive shining, i.e. self-exaltation (self-absorption) which carries its own self-destructive vanity.

Usage: The Greek word "huperephanos" is used in the New Testament to describe a person who is proud, arrogant, or haughty. It conveys a sense of self-exaltation and an attitude of superiority over others. This

term is often used in a negative context, highlighting a character trait that is contrary to the humility and servitude encouraged in Christian teachings.

Cultural and Historical Background: In the Greco-Roman world, pride was often seen as a vice, especially when it led to hubris, an overbearing arrogance that defied the gods and led to one's downfall. In Jewish and early Christian thought, humility was a virtue, and pride was considered a sin that distanced individuals from God. The cultural context of the New Testament emphasizes the importance of humility and the dangers of pride, aligning with the teachings of Jesus and the apostles.

Spiritual Meaning

In biblical theology, ὑπερήφανος represents pride expressed as superiority over others and resistance toward God.

---

1. Self-exaltation against God

It reflects:

- elevating oneself in place of God’s authority
- independence from divine authority

---

2. Contempt for others

It includes:

- looking down on others
- lack of compassion or equality

---

3. Resistance to grace

In James 4:6, pride is directly opposed to grace:

> “God resists the proud”

---

4. Internal distortion

It originates not just in actions but:

- thoughts
- imagination of the heart

Key Characteristics

1. Superiority mindset

Hyperēphanos involves:

- believing oneself above others

---

2. Disdain toward others

It reflects:

- contempt or dismissiveness

---

3. Self-exalting posture

It includes:

- elevating oneself socially or morally

---

4. Internal pride structure

It is rooted in:

- thought patterns, not just behavior

Spiritual Insight

Hyperēphanos is spiritually significant because Scripture treats pride as one of the deepest internal distortions of the human heart.

It reflects:

- the elevation of self over God
- the breakdown of humility

- relational disorder toward others

In passages like James 4:6, it is especially serious because:

> "pride blocks receptivity to divine grace."

At its core, hyperēphanos represents:

> "a heart and attitude that elevates itself above others and resists submission to God."

Core Definition

ὑπερηφανία (hyperēphania) refers to the inner condition or state of pride—an elevated attitude of self-importance that exalts oneself above others and resists God.

Expanded Lexical Meaning

Hyperēphania includes:

- inner attitude of superiority
- inflated self-worth
- disdain for others
- self-exalting mindset
- independence from God
- internal pride structure

It emphasizes the condition of pride within the heart rather than outward behavior alone.

Spiritual Meaning

In biblical theology, ὑπερηφανία is the inner root of pride—the condition that produces arrogance, rebellion, and self-exaltation.

---

1. Internal pride condition

It reflects:

- heart-level superiority complex

---

2. Resistance to God

It involves:

- unwillingness to submit to divine authority

---

3. Breakdown of humility

It opposes:

- dependence on God
- recognition of human limitation

---

4. Source of relational distortion

It leads to:

- contempt toward others
- lack of empathy

Key Characteristics

1. Inner state of pride

Hyperēphania is:

- not just action, but condition

---

2. Self-exalting mindset

It reflects:

- inflated sense of importance

---

3. Opposition to humility

It directly opposes:

- humility and submission

---

4. Spiritual resistance

It results in:

- resistance to grace and correction

Spiritual Insight

Hyperēphania is spiritually significant because Scripture treats pride not merely as behavior, but as a deep heart condition that separates a person from God's grace.

It reflects:

- the internal root of arrogance
- the elevation of self above God
- the distortion of identity and relationship

In James 4:6, it is uniquely serious because:

> "pride blocks the reception of grace itself."

At its core, hyperēphania represents:

> "the inner condition of pride that exalts the self above God and others."

Concise Definition

ὑπερηφανία (hyperēphania):
the condition of pride or arrogance; an inner state of self-exaltation that resists God and elevates oneself above others.

βλασφημία 988. Blasphémia: [blasphemies] 989. Blasphémos: [blasphemers] Reproachful or scurrilous language, blasphemy. is speech that is harmful, which denigrates or defames and thus refers to reviling, denigration, disrespect, slander, abusive speech (as against a person's reputation), evil speaking. Blasphemy is an injury offered to God, by denying that which is due and belonging to him, on attributing to him that which is not agreeable to his nature.

Usage: In the New Testament, "blasphémia" primarily refers to speech that is irreverent or disrespectful towards God, His nature, or His works. It can also extend to slanderous or injurious speech against

individuals. The term is used to describe both direct blasphemy against God and the broader concept of defamation or slander against others.

Cultural and Historical Background: In the Jewish context of the New Testament, blasphemy was considered a grave sin, often punishable by death, as it was seen as a direct affront to God's holiness and authority. The concept of blasphemy was deeply rooted in the Jewish understanding of God's transcendence and the sanctity of His name. In the Greco-Roman world, blasphemy could also refer to slander against deities or individuals, reflecting the broader cultural emphasis on honor and reputation.

Spiritual Meaning

In biblical theology, βλασφημία represents corrupted speech that misrepresents, dishonors, or opposes what is holy and true.

---

1. Corruption of the tongue

It reflects:

- speech used destructively rather than truthfully
- words shaped by anger, pride, or malice

---

2. Dishonor toward God

When directed at God, it becomes:

- rejection of divine truth
- attribution of evil to holiness

---

3. Inner moral condition

In Scripture, speech reflects the heart:

- blasphemy reveals inner rebellion or impurity

---

4. Breakdown of reverence

It removes:

- awe toward God
- respect for what is sacred

Key Characteristics

1. Harmful speech

Blasphēmía involves:

- insulting or damaging words

---

2. Irreverence

It reflects:

- lack of respect for God or sacred things

---

3. Character attack

It includes:

- defamation or slander of others

---

4. Moral corruption of speech

It is tied to:

- anger
- malice
- pride

Spiritual Insight

Blasphēmía is spiritually significant because Scripture treats speech as a direct expression of the heart's spiritual condition.

It reflects:

- the misuse of language as a weapon
- the corruption of reverence into contempt
- the alignment of speech with inner hostility rather than truth

In passages like Colossians 3:8, it is listed among behaviors to "put off" because:

> "what proceeds from the mouth reveals what dominates the heart."

At its core, blasphēmía represents:

> "speech that dishonors God or harms others through insult or irreverence."

Spiritual Meaning

In biblical theology, βλάσφημος represents a person whose speech and character are shaped by irreverence, insult, and hostility toward truth or holiness.

---

1. Identity shaped by speech

It reflects:

- a life characterized by destructive words

---

2. Resistance to truth

It often includes:

- opposition to God's revelation
- rejection of correction

---

3. Moral condition

It is not only speech but:

- a pattern of heart expression

---

4. Contrast with Christlike speech

Christ is described as:

- gentle
- truthful
- gracious in speech

Blasphēmos is the opposite pattern.

Key Characteristics

1. Habitual reviling

Blasphēmos involves:

- repeated insulting speech

---

2. Irreverence

It reflects:

- lack of respect for God or holiness

---

3. Character expression

It describes:

- a person defined by verbal hostility

---

4. Moral corruption

It is linked with:

- pride
- malice
- rebellion

Spiritual Insight

Blasphēmos is spiritually significant because Scripture shows that persistent speech patterns reveal deeper spiritual orientation.

It reflects:

- a heart that produces insult rather than blessing
- resistance to truth and holiness
- the outward expression of inner corruption

In 2 Timothy 3:2, it appears in a chain of moral decay because:

> "speech becomes corrupt when the heart becomes self-centered and prideful."

At its core, blasphēmos represents:

> "a person characterized by insulting, irreverent, or slanderous speech."

Core Definition

βλάσφημος (blasphēmos) refers to a person characterized by blasphemy—someone who habitually speaks evil, slanders, or shows irreverence toward God or sacred things.

It means:

> "a person whose speech or character is marked by insult, defamation, or irreverence."

It is translated as:

- blasphemer
- reviler
- slanderer
- abusive speaker

Core Definition

βλασφημία (blasphēmía) refers to speech or expression that speaks evil, insults, or defames—especially against God, sacred things, or what is held as holy.

It carries the idea of:

> "words that injure reputation, dishonor what is sacred, or attribute evil to what is holy."

It is translated as:

- blasphemy
- slander
- reviling
- abusive speech against God or people

ἀχάριστος 884. Acharistos: [unthankful] ungracious, ungrateful. Unpleasing. describes men who are utterly destitute of any gratitude toward God or others. They refuse to recognize the debt they owe both to God and to men.

Usage: The term "acharistos" is used to describe a person who is ungrateful or lacking in thankfulness. In the New Testament, it conveys a moral deficiency, highlighting a failure to recognize and appreciate the grace and blessings received from God and others.

Cultural and Historical Background: In the Greco-Roman world, gratitude was considered a fundamental virtue, essential for maintaining social harmony and relationships. The concept of χάρις (charis) was central to Greek culture, encompassing not only grace and favor but also the reciprocal nature of giving and receiving. Ingratitude, therefore, was seen as a serious moral failing, disrupting the social and divine order.

Spiritual Meaning

In biblical theology, ἀχάριστος represents a heart that fails to recognize grace—whether from God or others.

---

1. Rejection of grace awareness

It reflects:

- inability to acknowledge blessings
- spiritual forgetfulness of God’s goodness

---

2. Self-centered perception

It often arises from:

- entitlement mindset
- focus on self rather than giver

---

3. Breakdown of worship response

Biblically, gratitude leads to:

- praise
- humility
- obedience

Ingratitude leads to:

- pride
- indifference
- spiritual dullness

---

4. Moral deterioration

In 2 Timothy 3:2, it appears with pride and self-love because:

> "when gratitude disappears, self becomes the center of life."

Key Characteristics

1. Lack of gratitude

Acharistos involves:

- failure to appreciate kindness or blessing

---

2. Entitlement mindset

It reflects:

- expectation without appreciation

---

3. Spiritual forgetfulness

It includes:

- ignoring God's provision and mercy

---

4. Relational insensitivity

It leads to:

- failure to honor benefactors

Spiritual Insight

Acharistos is spiritually significant because Scripture treats gratitude as a foundational response to grace.

It reflects:

- the heart's awareness (or lack thereof) of divine goodness
- the transition from humility to entitlement
- the weakening of worship when thanksgiving disappears

In passages like Luke 6:35, God's kindness extends even to the unthankful because:

> "divine grace is not dependent on human gratitude, but gratitude is the proper response to it."

At its core, acharistos represents:

> "a heart that receives goodness but does not acknowledge or return thanks."

Concise Definition

ἀχάριστος (acharistos):
unthankful; a person or attitude marked by ingratitude, failure to acknowledge or appreciate kindness, favor, or divine grace.

ἀνόσιος 462. Anosios: [unholy] profane. utter disregard of what is sacred, i.e. willful (arrogant) disrespect of the things of God; "impious; wicked." It means ungodly and without regard of duty toward God or toward man and carries the idea not so much of irreligion as of gross indecency. In other words this man not only breaks the laws of God and society, but even breaks the unwritten laws of common decency.

Usage: The term "anosios" is used in the New Testament to describe that which is contrary to the sacred or holy. It denotes a lack of reverence or respect for what is considered holy or sacred. In a broader sense, it can refer to actions, attitudes, or individuals that are morally or spiritually corrupt.

Cultural and Historical Background: In the Greco-Roman world, the concept of holiness was often associated with religious rituals and the gods. The term "hosios" was used to describe what was in accordance with divine law or sacred. Therefore, "anosios" would have been understood as a serious deviation from accepted religious and moral standards. In the Jewish context, holiness was central to the covenant relationship with God, and anything "unholy" was seen as defiling and separating one from God.

Spiritual Meaning

In biblical theology, ἀνόσιος represents the absence or rejection of holiness in both attitude and conduct toward God.

---

1. Rejection of sacred reverence

It reflects:

- disregard for what God has set apart
- lack of awe or respect for divine things

---

2. Moral corruption

It includes:

- behavior that contradicts holiness
- lifestyle opposed to godliness

---

3. Loss of spiritual distinction

It shows:

- blurred line between sacred and profane
- living without awareness of God’s holiness

---

4. Heart-level condition

In Scripture, unholiness is not only external:

- it reflects inner spiritual disorder

Key Characteristics

1. Irreverence

Anósios involves:

- lack of respect for God or sacred things

---

2. Moral impurity

It reflects:

- behavior contrary to holiness

---

3. Spiritual neglect

It includes:

- disregard for divine standards

---

4. Opposition to consecration

It opposes:

- being set apart for God

Spiritual Insight

Anósios is spiritually significant because Scripture presents holiness as the defining attribute of God and His people, while unholiness represents departure from that standard.

It reflects:

- the erosion of reverence
- the breakdown of sacred awareness
- the moral condition of a heart detached from God’s holiness

In 2 Timothy 3:2, it appears among escalating moral decay because:

> “when holiness is lost, other virtues collapse with it.”

At its core, anósios represents:

> “a state or person marked by irreverence and opposition to what is holy.”

Concise Definition

ἀνόσιος (anósios):
unholy; lacking reverence for God and sacred things, morally and spiritually opposed to holiness.

ἄστοργος 794. Astorgos: [Without natural affection] unloving, devoid of affection. hard-hearted towards kindred. Just as the self-loving person is without common decency, he also is without common affection. He cares nothing for the welfare of those who should be dearest to him. His only interest in them is for what he believes they can do for him. To be unloving is to be heartless.

Usage: The term "astorgos" is used in the New Testament to describe a lack of natural affection, particularly the kind of love and care that should exist within family relationships. It denotes a deficiency in the natural bonds of love that are expected between family members, such as between parents and children or among siblings.

Cultural and Historical Background: In the Greco-Roman world, family was a central unit of society, and familial affection was highly valued. The concept of "storgē" was understood as the natural love and affection that should exist within the family. The absence of such affection, as indicated by "astorgos," would have been seen as a significant moral failing and a sign of societal decay. This term reflects the broader biblical theme of the breakdown of natural relationships as a consequence of sin.

Spiritual Meaning

In biblical theology, ἄστοργος represents the collapse of natural love—where even God-given family affection is absent or destroyed.

---

1. Breakdown of God-designed relationships

It reflects:

- disruption of family structure
- loss of parental and filial care

---

2. Emotional hardening

It includes:

- coldness toward close relationships
- inability to feel appropriate affection

---

3. Sign of deeper moral decay

In Scripture, loss of natural affection is not isolated:

- it appears alongside pride, greed, and rebellion

---

4. Contrast with divine love

God’s design includes:

- caring families
- faithful bonds
- protective affection

Astorgos represents:

the erosion of that design

Key Characteristics

1. Lack of family affection

Astorgos involves:

- absence of parental or kinship love

---

2. Emotional coldness

It reflects:

- heartlessness toward close relations

---

3. Breakdown of natural bonds

It includes:

- failure in basic relational instincts

---

4. Moral and social disorder

It contributes to:

- fractured families and communities

Spiritual Insight

Astorgos is spiritually significant because Scripture treats natural affection as a God-given moral instinct that reflects His design for human relationships.

It reflects:

- the degradation of human relational capacity
- the erosion of family unity
- the evidence of broader moral decline

In Romans 1:31 and 2 Timothy 3:3, it appears in lists of corruption because:

> "when love within the family dies, society itself begins to unravel."

At its core, astorgos represents:

> "a lack of natural, God-given affection—especially within family relationships."

Concise Definition

ἄστοργος (ástorgos):
without natural affection; lacking the instinctive love and care normally present in family relationships, resulting in emotional coldness and relational breakdown.

ἄσπονδος 786. aspondos: [trucebreakers] without libation, i.e. without truce, hence admitting of no truce. An implacable person just can't be appeased. The thought is not that these men break a truce but that they resist all efforts to reconciliation. They cannot be persuaded to enter into a covenant or agreement. This is the picture of the absolutely irreconcilable person who, being at war, refuses to lay aside their enmity or even to listen to terms of reconciliation. It means "hostility which refuses truce."

Usage: The term "aspondos" is used to describe a state of being unwilling to make peace or come to an agreement. It conveys a sense of being unyielding or unforgiving, often in the context of personal relationships or conflicts. In the New Testament, it is used to characterize individuals who are obstinately opposed to reconciliation or resolution.

Cultural and Historical Background: In ancient Greek culture, a "spondē" was a libation or drink offering made as part of a treaty or agreement, symbolizing peace and reconciliation. The absence of such a gesture, as indicated by "aspondos," would imply a refusal to engage in peace-making or to honor agreements. This term would have resonated with early Christian audiences familiar with the importance of reconciliation and peace in both personal and communal relationships.

Spiritual Meaning

In biblical theology, ἄσπονδος represents a heart condition that rejects peace, trust, and covenant faithfulness.

---

1. Rejection of reconciliation

It reflects:

- unwillingness to forgive or restore relationships
- persistence in conflict

---

2. Breakdown of trust

It includes:

- failure to keep promises
- instability in relationships

---

3. Opposition to God’s peace

God’s nature includes:

- peace
- reconciliation
- covenant faithfulness

Aspondos reflects:

resistance to those qualities

---

4. Relational fragmentation

It leads to:

- broken communities
- ongoing hostility

Key Characteristics

1. Covenant-breaking behavior

Aspondos involves:

- refusal to honor agreements

---

2. Unreliability in peace

It reflects:

- inability or unwillingness to maintain reconciliation

---

3. Hostile disposition

It includes:

- enduring enmity or bitterness

---

4. Resistance to reconciliation

It shows:

- rejection of peace-making efforts

Spiritual Insight

Aspondos is spiritually significant because Scripture presents peace and reconciliation as central to righteous relationships, both with God and others.

It reflects:

- the collapse of covenant loyalty
- the refusal of reconciliation
- the persistence of conflict instead of peace

In Romans 1:31 and 2 Timothy 3:3, it appears in lists of moral decay because:

> "when covenant faithfulness is lost, relationships become unstable and hostile."

At its core, aspondos represents:

> "a person who refuses or breaks agreements and resists peace or reconciliation."

Concise Definition

ἄσπονδος (áspondos):
trucebreaker or covenant-breaker; one who refuses or breaks agreements and resists reconciliation or peace.

διάβολος 1228. Diabolos: [false accusers] unjustly criticizing to hurt (malign) and condemn to sever a relationship. one who utters false charges or misrepresentations which defame and damage another's reputation), backbiting (malicious comment about one not present), one given to malicious gossip or a calumniator (one who utters maliciously false statements, charges, or imputations about, this term imputes malice to the speaker and falsity to the assertions.

Usage: The term "diabolos" is used in the New Testament to refer to the devil, the chief adversary of God and humanity. It characterizes the devil as a slanderer and accuser, one who opposes God's purposes and deceives humanity. The word is often used to describe the spiritual being who tempts, accuses, and seeks to destroy.

Cultural and Historical Background: In the Greco-Roman world, the concept of evil spirits and adversarial beings was prevalent. The Jewish understanding of Satan as an accuser and adversary is reflected in the New Testament usage of "diabolos." This term emphasizes the devil's role in opposing God's work and leading people away from the truth. The early Christian community understood the devil as a real and personal being who actively works against the followers of Christ.

Spiritual Meaning

In biblical theology, διάβολος represents both a moral behavior (slander) and, in its ultimate sense, the spiritual force of accusation and division.

---

1. Destructive speech

It reflects:

- misuse of words to harm others
- distortion of truth

---

2. Division and separation

It includes:

- creating conflict between people
- breaking trust through accusation

---

3. Opposition to truth

It stands against:

- honesty
- reconciliation
- unity

---

4. Reflection of spiritual hostility

When used as a title for Satan:

- it represents the ultimate accuser
- one who seeks to condemn and divide

Key Characteristics

1. False accusation

Diábolos involves:

- spreading untrue or damaging claims

---

2. Slanderous intent

It reflects:

- desire to harm reputation

---

3. Divisive effect

It leads to:

- broken relationships and mistrust

---

4. Malicious speech

It is rooted in:

- hostility rather than truth

Spiritual Insight

Diábolos is spiritually significant because Scripture shows that speech can either unite in truth or divide through accusation.

It reflects:

- the corruption of communication into weaponized accusation
- the breakdown of trust and unity
- the alignment with divisive spiritual patterns

In passages like 2 Timothy 3:3, it appears among moral decay because:

> "when truth is replaced by accusation, relationships and communities fracture."

At its core, diábolos represents:

> "one who slanders or falsely accuses in order to harm, divide, or destroy trust."

Concise Definition

διάβολος (diábolos):
a slanderer or false accuser; one who spreads damaging or false accusations to harm others and create division, and (in its theological sense) the ultimate Accuser.

ἀκρατής 193. Akratés: [incontinent] impotent. lacking self-control, self-discipline, self-restraint. powerless, inclined to excess. inability to maintain control; figuratively, want of self-restraint, without self-control, and therefore mastered by personal appetites (urges).

Usage: The term "akratés" is used to describe a person who is unable to exercise self-control or restraint, particularly in moral or ethical contexts. It conveys a sense of being overpowered by one's desires or impulses, leading to behavior that is not aligned with godly principles.

Cultural and Historical Background: In the Greco-Roman world, self-control (enkrateia) was highly valued as a virtue, especially among philosophers like the Stoics, who emphasized mastery over one's passions. The lack of self-control, therefore, was seen as a significant moral failing. In the context of early Christianity, self-control was considered a fruit of the Spirit (Galatians 5:23), and its absence was indicative of a life not fully surrendered to the guidance of the Holy Spirit.

Spiritual Meaning

In biblical theology, ἀκρατής represents the collapse of self-control, where desires rule instead of disciplined obedience to God.

---

1. Loss of inner governance

It reflects:

- failure of self-mastery
- inability to resist temptation

---

2. Rule of desire over reason

It includes:

- actions driven by impulse
- disregard for moral boundaries

---

3. Contrast with spiritual discipline

Scripture emphasizes:

- sobriety
- vigilance
- self-control as fruit of the Spirit

Akratḗs represents:

the opposite condition

---

4. Moral vulnerability

It leads to:

- instability in behavior
- susceptibility to sin
- breakdown of restraint

Key Characteristics

1. Lack of self-control

Akratḗs involves:

- inability to restrain impulses

---

2. Weakness of will

It reflects:

- failure to act according to moral knowledge

---

3. Emotional or bodily domination

It includes:

- being ruled by desires

---

4. Moral instability

It results in:

- inconsistent or uncontrolled behavior

Spiritual Insight

Akratḗs is spiritually significant because Scripture treats self-control as a foundational virtue that governs all other moral behavior.

It reflects:

- the breakdown of inner discipline
- the surrender of will to desire
- the weakening of spiritual vigilance

In 2 Timothy 3:3, it appears among escalating corruption because:

> “when self-control is lost, other moral boundaries quickly collapse.”

At its core, akratḗs represents:

> “a person who cannot control their desires or impulses, resulting in undisciplined behavior.”

Concise Definition

ἀκρατής (akratḗs):
without self-control; a person unable to restrain desires or impulses, resulting in undisciplined and morally unstable behavior.

ἀνήμερος 434. Anémeros: [fierce] not tame, savage. Brutal. These men are not just given to violence now and then; they are in fact, ferocious "savages" who pounce on whoever gets in their way, and have no regard for the rights or feelings of anyone other than themselves. Even a dog may be sorry when he has hurt his master, but these men in their malevolent treatment of others have lost natural human sympathy and feeling. This trait is the opposite of gentleness called for in the manners of the bondservant of the Lord.

Usage: The Greek word "anémeros" is used to describe something that is wild, untamed, or savage. It conveys the idea of being fierce or lacking the gentleness and control associated with domestication. In the New Testament, it is often used metaphorically to describe human behavior that is unruly or lacking in moral restraint.

Cultural and Historical Background: In the Greco-Roman world, the concept of tameness versus wildness was significant in both literal and metaphorical contexts. Animals that were "anémeros" were considered dangerous and unpredictable, much like certain human behaviors that were seen as contrary to societal norms and virtues. The term would have resonated with early Christian audiences familiar with the moral teachings of self-control and gentleness.

Spiritual Meaning

In biblical theology, ἀνήμερος represents the loss of moral and emotional restraint, resulting in harshness and brutality toward others.

---

1. Loss of human gentleness

It reflects:

- absence of compassion
- dominance of aggression over kindness

---

2. Dehumanized behavior

It includes:

- acting without empathy
- treating others with cruelty or indifference

---

3. Collapse of restraint

It shows:

- rejection of self-control
- surrender to impulse or anger

---

4. Contrast with Christlike character

Scripture emphasizes:

- meekness
- gentleness
- patience

Anémeros represents:

> the opposite—unrestrained harshness

Key Characteristics

1. Brutal temperament

Anémeros involves:

- harsh or violent behavior

---

2. Lack of gentleness

It reflects:

- absence of compassion or softness

---

3. Untamed disposition

It includes:

- uncontrolled emotional or physical aggression

---

4. Moral coarseness

It results in:

- insensitivity toward others

Spiritual Insight

Anḗmeros is spiritually significant because Scripture shows that loss of inner restraint leads not only to personal disorder but also to relational cruelty.

It reflects:

- the erosion of compassion
- the dominance of instinct over conscience
- the breakdown of humane behavior

In 2 Timothy 3:3, it appears among escalating moral decay because:

> "when self-control and affection disappear, cruelty becomes normal."

At its core, anḗmeros represents:

> "a fierce, untamed, and unrestrained disposition lacking gentleness or compassion."

Concise Definition

ἀνήμερος (anḗmeros):
fierce or untamed; a person marked by savage, harsh, and unrestrained behavior lacking gentleness or compassion.

ἀφιλάγαθος 865. Aphilagathos: [despisers of those that are good] describes men who are hostile to or despisers of all that is good and of good men. These men lack of generous interest in the public good.

They have no love of virtue. In their love of self they have become haters of good, hating what should be loved and loving what should be hated!

Usage: The term "aphilagathos" is used to describe a person who is indifferent or opposed to goodness and virtue. It characterizes an individual who lacks a love for what is morally good and righteous. This word is often used in a negative context to highlight a moral deficiency or a corrupt character.

Cultural and Historical Background: In the Greco-Roman world, virtues such as goodness and moral integrity were highly esteemed. The concept of being a "lover of good" was associated with the ideal citizen who contributed positively to society. Conversely, being "aphilagathos" would have been seen as a significant moral failing, indicating a person who does not uphold the societal and ethical standards of the time.

Spiritual Meaning

In biblical theology, ἀφιλάγαθος represents a heart condition that not only lacks goodness but actively resists it.

---

1. Rejection of virtue

It reflects:

- dislike for righteousness
- rejection of moral correction or truth

---

2. Inversion of moral values

It includes:

- calling good “bad” and bad “good” (in principle)
- valuing corruption over righteousness

---

3. Resistance to godly influence

It shows:

- unwillingness to be shaped by good instruction

- hostility toward righteous examples

---

4. Sign of hardened character

In 2 Timothy 3:3, it appears among traits of societal decay because:

> “when goodness is despised, moral order collapses.”

Key Characteristics

1. Dislike of goodness

Aphilágathos involves:

- rejection of what is morally right

---

2. Moral hostility

It reflects:

- resistance to virtue and righteousness

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3. Value inversion

It includes:

- preferring corruption over good

---

4. Hardness toward correction

It results in:

- refusal to accept moral guidance

Spiritual Insight

Aphilágathos is spiritually significant because Scripture shows that moral decline is not only failure to do good, but active resistance to it.

It reflects:

- the corruption of moral appetite
- the rejection of righteous influence
- the internal shift from valuing good to resenting it

In the list of 2 Timothy 3:3, it appears because:

> "when people stop loving what is good, they begin to oppose it."

At its core, aphilágathos represents:

> "a person who dislikes, rejects, or resists what is morally good."

Concise Definition

ἀφιλάγαθος (aphilágathos):
not loving what is good; a person who rejects, resists, or shows hostility toward moral goodness and virtue.

προδότης 4273. Prodotés: [Traitors] a betrayer. Treacherous. in the sense of giving forward into another's (the enemy's) hands. describes men who who betray another's trust and confidence or are false to an obligation or duty.

Usage: The term "prodotés" refers to someone who betrays trust or is disloyal, particularly in a context of personal or communal relationships. In the New Testament, it is used to describe individuals who act treacherously, often in a spiritual or moral sense.

Cultural and Historical Background: In the Greco-Roman world, loyalty and trust were highly valued in both personal relationships and civic duties. Betrayal was considered a grave offense, often leading to severe social and legal consequences. In Jewish culture, betrayal was seen as a violation of covenantal relationships, whether with God or within the community. The concept of betrayal is deeply rooted in the narrative of Judas Iscariot, whose act of betraying Jesus is one of the most infamous examples in Christian theology.

Spiritual Meaning

In biblical theology, προδότης represents the collapse of loyalty and trust—when relationships are broken by betrayal rather than upheld by faithfulness.

---

1. Breakdown of covenant loyalty

It reflects:

- violation of trust
- abandonment of relational responsibility

---

2. Moral instability

It includes:

- willingness to harm others for advantage or fear
- shifting loyalty based on self-interest

---

3. Corruption of relational bonds

It shows:

- erosion of friendship, community, and faithfulness

---

4. Opposition to divine faithfulness

God is described as:

- faithful
- covenant-keeping
- trustworthy

Prodótēs represents:

> the opposite pattern—unfaithfulness and betrayal

Key Characteristics

1. Betrayal of trust

Prodótēs involves:

- breaking confidence placed in a person

---

2. Disloyalty

It reflects:

- turning against allies or relationships

---

3. Harm through treachery

It includes:

- actions that intentionally endanger others

---

4. Moral dishonor

It results in:

- loss of integrity and trustworthiness

Spiritual Insight

Prodótēs is spiritually significant because Scripture shows that faithfulness is a foundational virtue in both human relationships and divine relationship with God.

It reflects:

- the breakdown of trust in community
- the rise of self-interest over loyalty
- the corruption of covenant relationships

In 2 Timothy 3:4, it appears among escalating moral decline because:

> “when loyalty disappears, relationships become unstable and unsafe.”

At its core, prodótēs represents:

> “a person who betrays trust by handing others over to harm or acting disloyally.”

Concise Definition

προδότης (prodótēs):
a traitor or betrayer; one who breaks trust or loyalty and delivers others into harm or opposition.

προπετής 4312. Propetés: [heady] proceeding from undue haste or lack of deliberation or caution. They plunge ahead without forethought in their impetuous deeds. Their behavior is rash, reckless, impulsive, headlong (without due deliberation, out of control), impetuous, thoughtless and precipitous.

Usage: The term "propétés" is used to describe someone who acts without careful consideration, often driven by impulsive or rash behavior. It conveys a sense of being headstrong or reckless, acting hastily without weighing the consequences.

Cultural and Historical Background: In the Greco-Roman world, virtues such as wisdom, self-control, and prudence were highly valued. Recklessness or rashness was often seen as a vice, leading to poor decision-making and potential disaster. The biblical use of "propetés" aligns with this cultural understanding, warning against impulsive actions that can lead to sin or harm.

Spiritual Meaning

In biblical theology, προπετής represents the loss of wise restraint—when actions are driven by impulse rather than discernment.

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1. Lack of wisdom in action

It reflects:

- decisions made without prayer or reflection
- impulsive behavior disconnected from guidance

---

2. Emotional instability

It includes:

- reacting quickly in anger or pride
- inability to pause before acting

---

3. Breakdown of self-control

It shows:

- absence of temperance
- domination by immediate impulse

---

4. Contrast with godly wisdom

Scripture emphasizes:

- patience
- careful judgment
- thoughtful restraint

Propetḗs is the opposite:

> acting first, thinking later

Key Characteristics

1. Rashness

Propetḗs involves:

- hasty and unconsidered action

---

2. Impulsiveness

It reflects:

- decisions driven by immediate emotion

---

3. Lack of restraint

It includes:

- failure to pause or evaluate consequences

---

4. Reckless behavior

It results in:

- instability and potential harm

Spiritual Insight

Propetḗs is spiritually significant because Scripture values wisdom that is slow to anger and careful in judgment.

It reflects:

- the collapse of reflective thinking
- the dominance of impulse over wisdom
- vulnerability to error through haste

In 2 Timothy 3:4, it appears among moral decline because:

> "when patience and reflection are lost, reckless behavior follows."

At its core, propetḗs represents:

> "rash, impulsive action without wisdom or restraint."

Concise Definition

προπετής (propetḗs):
rash or headlong; a person who acts impulsively and without caution, reflection, or restraint.

τυφόω 5187. Tuphoó: [highminded] 5450. Phusiósis: [swellings] to be conceited, foolish. puff up, make haughty; pass: puffed up, haughty. vanity, arrogance. moral blindness resulting from poor judgment which brings further loss of spiritual perception. Pride. They may think they are always right.

Usage: The verb "tuphoó" is used in the New Testament to describe a state of being blinded by pride or conceit. It conveys the idea of being enveloped in a cloud of self-deception, leading to an inflated sense of self-importance. This term is often used to warn against the spiritual and moral dangers of pride, which can obscure one's understanding and lead to error.

Cultural and Historical Background: In the Greco-Roman world, humility was not typically seen as a virtue; rather, personal honor and status were highly valued. The concept of being "puffed up" or blinded by pride would have been a counter-cultural message in the early Christian community, which emphasized humility and servanthood as modeled by Jesus Christ. The metaphor of smoke (τύφος) suggests a lack of clarity and vision, which pride can cause in one's spiritual life.

Spiritual Meaning

In biblical theology, τυφόω represents pride that blinds the mind and distances a person from truth and humility.

---

1. Spiritual blindness through pride

It reflects:

- inability to see oneself accurately
- rejection of correction or truth

---

2. Self-exaltation

It includes:

- inflated sense of importance
- desire for superiority over others

---

3. Breakdown of humility

It shows:

- loss of teachability
- resistance to wisdom

---

4. Contrast with godly character

Scripture emphasizes:

- humility
- sobriety of mind
- dependence on God

Tuphóō represents:

the opposite condition

Key Characteristics

1. Arrogance

Tuphóō involves:

- inflated self-view

---

2. Mental distortion

It reflects:

- impaired judgment due to pride

---

3. Spiritual blindness

It includes:

- inability to perceive truth clearly

---

4. Resistance to correction

It results in:

- unwillingness to be taught or corrected

Spiritual Insight

Tuphóō is spiritually significant because Scripture consistently presents pride as a root distortion that leads to downfall.

It reflects:

- the corruption of perception through ego
- the loss of humility before God
- the beginning of moral and spiritual decline

In passages like 1 Timothy 3:6, it appears because:

> "pride before maturity leads to destruction."

At its core, tuphóō represents:

> "a mind inflated by pride, leading to distorted perception and spiritual blindness."

Core Definition

φυσίωσις (physíōsis) describes a condition of being inflated or swollen with pride, arrogance, or self-conceit—an inner "puffing up" that exaggerates self-importance.

It carries the idea of:

> "a state of being emotionally or intellectually inflated beyond reality."

It is translated as:

- swelling
- puffing up
- prideful arrogance (conceptually)

Spiritual Meaning

In biblical theology, φυσίωσις represents the inflation of the self—where knowledge, status, or ability produces pride instead of love.

---

1. Pride from knowledge

It reflects:

- learning without humility
- intelligence without compassion

---

2. Internal exaggeration of self

It includes:

- overestimating one's importance
- emotional or intellectual arrogance

---

3. Lack of love-based grounding

In contrast to love:

- pride isolates
- love builds up others

---

4. Contrast with spiritual growth

True growth in Scripture:

- builds others up
- produces humility

Physíōsis represents:

> growth turned inward into pride

Key Characteristics

1. Inflation of self

Physíōsis involves:

- exaggerated self-importance

---

2. Intellectual arrogance

It reflects:

- pride in knowledge

---

3. Lack of humility

It includes:

- disregard for dependence on God

---

4. Isolation from love

It results in:

- self-centered rather than others-centered life

Spiritual Insight

Physíōsis is spiritually significant because Scripture warns that knowledge without love leads to pride rather than maturity.

It reflects:

- the distortion of growth into ego
- the separation of knowledge from humility
- the internal inflation of self

In 1 Corinthians 8:1, it appears because:

> "when knowledge is not grounded in love, it becomes prideful inflation rather than true building up."

At its core, physíōsis represents:

> "a swollen or inflated sense of self produced by pride or knowledge without love."

Concise Definition

φυσίωσις (physíōsis):
a swelling or inflation of pride; an internal "puffing up" of self-importance, especially through knowledge or status without humility or love.

φιλήδονος 5369. Philédonos: [lovers of pleasures more than God] Voluptuous. These men are intent on pleasure, abandoned to (sensual) pleasure and pleasure-loving. This word describes well the self-absorbed, self-gratifying orbit of the ungodly.

Usage: The term "philédonos" is used to describe individuals who are excessively fond of or devoted to pleasure. It conveys a sense of prioritizing personal gratification and sensual enjoyment over spiritual or moral responsibilities. In the New Testament, it is often used in a negative context, highlighting a self-indulgent lifestyle that is contrary to godly living.

Cultural and Historical Background: In the Greco-Roman world, the pursuit of pleasure was a common philosophical and cultural theme, particularly among the Epicureans, who believed that pleasure was the highest good. However, this pursuit often led to hedonism, where pleasure was sought without regard for moral or ethical considerations. The early Christian community, influenced by Jewish teachings and the life of Jesus, emphasized self-control, discipline, and the pursuit of spiritual rather than earthly pleasures.

Spiritual Meaning

In biblical theology, φιλήδονος represents a misordered love—where pleasure replaces devotion to God as the central pursuit of life.

---

1. Misplaced affection

It reflects:

- loving created pleasures more than the Creator
- emotional attachment to temporary satisfaction

---

2. Spiritual distraction

It includes:

- distraction from spiritual priorities
- neglect of prayer, truth, or obedience

---

3. Self-indulgent lifestyle

It shows:

- living for gratification rather than purpose
- preference for ease over sacrifice

---

4. Contrast with godly devotion

Scripture calls for:

- love of God above all things
- self-denial
- spiritual discipline

Philḗdonos represents:

the reversal of that order

Key Characteristics

1. Pleasure-centered living

Philḗdonos involves:

- prioritizing enjoyment above all else

---

2. Self-indulgence

It reflects:

- pursuit of comfort and gratification

---

3. Spiritual neglect

It includes:

- diminished devotion to God

---

4. Misordered love

It results in:

- loving pleasure more than righteousness

Spiritual Insight

Philḗdonos is spiritually significant because Scripture shows that what a person loves most determines their direction in life.

It reflects:

- the shift from God-centered to pleasure-centered living
- the weakening of spiritual devotion
- the dominance of desire over discipline

In 2 Timothy 3:4, it appears because:

> "when pleasure becomes the highest love, God is displaced from the center of life."

At its core, philḗdonos represents:

> "a person who loves pleasure more than what is right, true, or godly."

Concise Definition

φιλήδονος (philḗdonos):
a lover of pleasure; one who is devoted to enjoyment or sensual gratification, prioritizing pleasure above God, truth, or righteousness.

ἀδόκιμος 96. Adokimos [reprobate] unapproved, counterfeit. castaway, that which is rejected after a trial or examination because it fails the test. It means to put to the test for the purpose of being approved, but failing to meet the requirements.

Usage: The term "adokimos" is used in the New Testament to describe something or someone that has been tested and found lacking, thus deemed unfit or disqualified. It often carries a moral or spiritual connotation, indicating a failure to meet God's standards or to live according to His will. The word suggests a state of being rejected after examination, akin to metals that fail to meet the required purity and are thus discarded.

Cultural and Historical Background: In the ancient world, the process of testing metals was a common practice to ensure their purity and value. Metals that failed the test were labeled "adokimos" and were considered worthless. This imagery would have been familiar to the original audience of the New Testament, providing a vivid metaphor for spiritual and moral examination. In a society where honor and shame were significant cultural values, being labeled "adokimos" would imply a serious deficiency in character or faith.

Spiritual Meaning

In biblical theology, ἀδόκιμος represents the condition of being rejected after examination—spiritually unfit due to corruption or lack of genuine faith.

---

1. Failure of spiritual authenticity

It reflects:

- absence of true faith or integrity
- external appearance without internal reality

---

2. Moral disqualification

It includes:

- behavior that fails God’s standard
- rejection due to persistent corruption

---

3. Mind affected by sin

In Romans 1:28, it describes:

> a mind handed over to corrupted thinking

---

4. Contrast with approved faith

Scripture emphasizes:

- being “approved” (δόκιμος) through testing
- perseverance in truth

Adókimos represents:

> the opposite outcome—failure under evaluation

Key Characteristics

1. Rejection after testing

Adókimos involves:

- failure when examined for authenticity

---

2. Lack of approval

It reflects:

- disqualification from trust or acceptance

---

3. Moral or spiritual corruption

It includes:

- deviation from truth or righteousness

---

4. Unfitness for purpose

It results in:

- inability to meet required standard

Spiritual Insight

Adókimos is spiritually significant because Scripture repeatedly presents life as a testing process that reveals authenticity.

It reflects:

- the outcome of rejecting truth

- the exposure of false or corrupt hearts
- the seriousness of divine evaluation

In passages like 2 Timothy 3:8, it appears because:

> “when truth is resisted long enough, the result is disqualification from it.”

At its core, adókimos represents:

> “a person or mind found unfit and rejected after being tested against truth and righteousness.”

Concise Definition

ἀδόκιμος (adókimos):
unapproved, rejected after testing; disqualified or found unfit due to failure to meet moral or spiritual standards.

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1 John 5:2-3
By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Matthew 1
19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Matthew 3

8 Bring forth therefore fruits meet for repentance.

Matthew 4

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Matthew 5

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 6
1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come, Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew 7

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

Matthew 10
28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matthew 11
7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

Matthew 12
12 Wherefore it is lawful to do well on the sabbath days.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matthew 13

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Matthew 15
13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man

Matthew 16

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Matthew 17
24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Matthew 18
3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Matthew 19
4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Matthew 20
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 21
12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Matthew 22
21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

Matthew 23
2 Saying The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 24
4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.
Matthew 25
34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 26
26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Mark 3
28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.
33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mark 4
13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.
24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Mark 7
20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

Mark 8
34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 9
23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.
37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.
41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Mark 10
11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:
42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

Mark 11
17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.
22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Mark 12
17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.
29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Mark 13
5 And Jesus answering them began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

Mark 14
22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Mark 16
15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke 3
8 Bring forth therefore fruits worthy of repentance.
11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
14 Do violence to no man, neither accuse any falsely; and be content with your wages.

Luke 4
4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

Luke 6
20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

Luke 7
23 And blessed is he, whosoever shall not be offended in me.
24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

Luke 8

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Luke 9
23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke 10

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Luke 11

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

35 Take heed therefore that the light which is in thee be not darkness.
41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Luke 14

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Luke 16

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Luke 17

Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Luke 18

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Luke 19

8 And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Luke 20

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Luke 21

Luke 21 King James Version (KJV)

21 And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Luke 22

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

John 2
16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

John 3
3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 4

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

John 5
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 6
26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 7
24 Judge not according to the appearance, but judge righteous judgment.

John 8

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

John 9
31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

John 10

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

John 12
25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 13
14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Luke 14
1 Let not your heart be troubled: ye believe in God, believe also in me.

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Luke 15
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

23 He that hateth me hateth my Father also.

John 16
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

John 17
3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

17 Sanctify them through thy truth: thy word is truth.

John 18
10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John 20
22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Acts 2
38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 3
19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts 4
10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

Acts 5
But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts 8
21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Acts 10
9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 13
8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him.

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Acts 14
22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts 15
9 And put no difference between us and them, purifying their hearts by faith.

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Acts 17

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Acts 18
6
And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.

Acts 19
3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

Acts 20
19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

33 I have coveted no man's silver, or gold, or apparel.

Acts 21
25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

Acts 23
3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

Acts 28
27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

Romans 1
18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Romans 2
1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Romans 3
13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Romans 5
3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 6
What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

Romans 7

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Romans 8
4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

Romans 9
18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Romans 10
2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

Romans 11
18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

Romans 12
I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

Romans 13
Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Romans 14
Him that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Romans 15
We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Romans 16
17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

1 Corinthians 1
10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.

31 He that glorieth, let him glory in the Lord.

1 Corinthians 2
1 And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. 2 For I determined not to know anything among you, save Jesus Christ, and him crucified.

13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. 14 Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. 15 But he that is spiritual judgeth all things, and he himself is judged of no man. 16 For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

1 Corinthians 3
16 Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? 17 If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

18 Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. 19 For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: 20 and again, The Lord knoweth the reasonings of the wise, that they are vain. 21 Wherefore let no one glory in men. For all things are yours; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 and ye are Christ's; and Christ is God's.

1 Corinthians 4
2 Here, moreover, it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other. 7 For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?

9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; 12 and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now.

1 Corinthians 5
5 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. 2 And [a]ye are puffed up, and [b]did not rather mourn, that he that had done this deed might be taken away from among you. 3 For I verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing, 4 in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord

Jesus, 5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord [c]Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: 8 wherefore let us [d]keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no company with fornicators; 10 [e]not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: 11 but [f]as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. 12 For what have I to do with judging them that are without? Do not ye judge them that are within? 13 But them that are without God judgeth. Put away the wicked man from among yourselves.

1 Corinthians 6
1 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? 2 Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more, things that pertain to this life? 4 If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church? 5 I say this to move you to shame. What, cannot there be found among you one wise man who shall be able to decide between his brethren, 6 but brother goeth to law with brother, and that before unbelievers? 7 Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? 8 Nay, but ye yourselves do wrong, and defraud, and that your brethren. 9 Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

1 Corinthians 7
1 Now concerning the things whereof ye wrote: It Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. 2 But, because of fornications, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render unto the wife her due: and likewise also the wife unto the husband. 4 The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. 5 Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. 6 But this I say by way of concession, not of commandment. 7 [a]Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

8 But I say to the unmarried and to widows, It is good for them if they abide even as I. 9 But if they have not continency, let them marry: for it is better to marry than to burn. 10 But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband 11 (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. 12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. 13 And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. 15 Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called [b]us in peace. 16 For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? 17 Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. 18 Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. 20 Let each man abide in that calling wherein he was called. 21 Wast thou called being a bondservant? care not for it: [c]nay, even if thou canst become free, use it rather. 22 For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant. 23 Ye were bought with a price; become not bondservants of men. 24 Brethren, let each man, wherein he was called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy. 26 I think therefore that this is good by reason of the distress that is upon us, namely, that it is good for a man [d]to be as he is. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But shouldest thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. 29 But this I say, brethren, the time [e]is shortened, that henceforth both those that have wives may be as though they had none; 30 and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; 31 and those that use the world, as not using it to the full: for the fashion of this world passeth away. 32 But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: 33 but he that is married is careful for the things of the world, how he may please his [f]wife, 34 and is divided. So also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. 35 And this I say for your own profit; not that I may cast a [g]snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. 36 But if any man thinketh that he behaveth himself unseemly toward his [h]virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. 37 But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own [i]virgin daughter, shall do well. 38 So then both he that giveth his own [j]virgin daughter in marriage doeth well; and he that giveth her not in marriage shall do better. 39 A wife is bound for so long time as her husband liveth; but if the husband be [k]dead, she is free to be married to whom she will; only in the Lord. 40 But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God.
1 Corinthians 8

7 Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. 8 But food will not [b]commend us to God: neither, if we eat not, [c]are we the worse; nor, if we eat, [d]are we the better. 9 But take heed lest by any means this [e]liberty of yours become a stumblingblock to the weak. 10 For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [f]be emboldened to eat things sacrificed to idols? 11 For [g]through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. 12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. 13 Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

1 Corinthians 9

11 If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?

14 Even so did the Lord ordain that they that proclaim the [e]gospel should live of the [f]gospel.

23 And I do all things for the [l]gospel's sake, that I may be a joint partaker thereof. 24 Know ye not that they that run in a [m]race run all, but one receiveth the prize? Even so run; that ye may attain. 25 And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. 26 I therefore so run, as not uncertainly; so [n]fight I, as not beating the air: 27 but I [o]buffet my body, and bring it into bondage: lest by any means, after that I [p]have preached to others, I myself should be rejected.

1 Corinthians 10

6 Now [c]these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, [d]The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us make trial of the [e]Lord, as some of them made trial, and perished by the serpents. 10 Neither murmur ye, as some of them murmured, and perished by the destroyer. 11 Now these things happened unto them [f]by way of example; and they were written for our admonition, upon whom the ends of the ages are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry.

19 What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons. 21 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.

24 Let no man seek his own, but each [o]his neighbor's good. 25 Whatsoever is sold in the shambles, eat, asking no question for conscience' sake; 26 for the earth is the Lord's, and the fulness thereof. 27 If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. 28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: 29 conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? 30 [p]If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: 33 even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.

1 Corinthians 11

1 Be ye imitators of me, even as I also am of Christ.

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoreth his head. 5 But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. 6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. 7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

16 But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

17 But in giving you this charge, I praise you not, that ye come together not for the better but for the worse. 18 For first of all, when ye come together [b]in the church, I hear that [c]divisions exist among you; and I partly believe it. 19 For there must be also [d]factions among you, that they that are approved may be made manifest among you. 20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: 21 for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken. 22 What, have ye not houses to eat and to drink in? or despise ye the [e]church of God, and put them to shame that [f]have not? What shall I say to you? [g]shall I praise you? In this I praise you not. 23 For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was [h]betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which [i]is for you: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 27 Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup. 29 For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he [j]discern not the body. 30 For this cause many among you are weak and sickly, and not a few sleep. 31 But if we [k]discerned ourselves, we should not be judged. 32 But [l]when we are judged, we are chastened of the Lord, that we may not be condemned with the world. 33

Wherefore, my brethren, when ye come together to eat, wait one for another. 34 If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

1 Corinthians 12

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

1 Corinthians 13
1 If I speak in the tongues[a] of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. 2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. 3 If I give all I possess to the poor and give over my body to hardship that I may boast,[b] but do not have love, I gain nothing.

4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud. 5 It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. 6 Love does not delight in evil but rejoices with the truth. 7 It always protects, always trusts, always hopes, always perseveres.

8 Love never fails.

1 Corinthians 14
27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

1 Corinthians 15
33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

2 Corinthians 4
2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2 Corinthians 6
3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Corinthians 7

1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2 Corinthians 8

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

2 Corinthians 9

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

2 Corinthians 10
3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

2 Corinthians 11
13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

2 Corinthians 12
20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

2 Corinthians 13

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

8 For we can do nothing against the truth, but for the truth.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Galatians 4

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

Galatians 5
13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

Galatians 6
Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Ephesians 1
15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Ephesians 2
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 4

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 5
3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Ephesians 6
Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Philippians 1
15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

Philippians 2
1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Philippians 3
2 Beware of dogs, beware of evil workers, beware of the concision.
8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

Philippians 4
4 Rejoice in the Lord always: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

Colossians 1
27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Colossians 2
13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.
18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

Colossians 3
2 Set your affection on things above, not on things on the earth.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 4
Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

1 Thessalonians 2
3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children.

1 Thessalonians 4

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

1 Thessalonians 5
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

2 Thessalonians 2
12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

2 Thessalonians 3
6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

1 Timothy 1
4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1 Timothy 2
1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1 Timothy 3
1 This is a true saying, if a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

1 Timothy 4
1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

1 Timothy 5
1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

1 Timothy 6
1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2 Timothy 2

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

And, let every one that nameth the name of Christ depart from iniquity.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves.

2 Timothy 3
1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy 4

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

Titus 1
6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Titus 2
1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 3
3 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Hebrews 3
8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

Hebrews 4
4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Hebrews 6
1 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Hebrews 10
22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Hebrews 11
6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Hebrews 12
5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Hebrews 13
1 Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

James 1
2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James 2
1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

James 3
1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

James 4
1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

James 5
8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

1 peter 1
13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

1 Peter 2
1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1 Peter 3
3 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

1 Peter 4

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1 Peter 5

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being examples to the flock.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

2 peter 1
5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Peter 2
1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

1 john 1
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 john 2
1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 john 3
2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 4
1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

1 John 5
3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

2 john 1
9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

3 john 1
9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

Jude
8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

John 14:23-24 - Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

John 15:7-8 - If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

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1 John 3:22-24 - And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.